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MISSIONS



SPELMAN COLLEGE—THE SISTERS CHAPEL PORTICO

VOL. 18, NO. 9

OCTOBER, 1927

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(Answers found in this issue)

1. What is our youngest Latin American mission field?
2. What missionary has had a village in India named in his honor?
3. "3,600 were baptized the first three months of this year"—where?
4. In many communities what is the only literature in the native Indian language?
5. What was Solon Gabeau's real business, although he earned his living as a tailor?
6. What is a "bokor"?
7. How many denominations cooperate in the publication of *Puerto Rico Evangelico*?
8. Who is Miss Alice Chen?
9. In how many languages and dialects has the American Bible Society sent forth the Scriptures?
10. What did the priest in Talea order the citizens to do?
11. In what place did Baptist work in Haiti begin?
12. Who was our first missionary to Mexico, and when was he appointed?
13. Who is "not rich in this world's goods but rich towards God"?
14. What did the merchant woman say she could not go home from the hospital without?
15. What institution has for its motto, "Our Whole School for Christ"?
16. Where was "Be Kind To Animals Week" recently observed for the first time?
17. Who is the new superintendent of Kodiak Orphanage?
18. "Our first responsibility is not only to preach Christ, but—" (Complete the sentence.)

PRIZES FOR 1927

For correct answers to every question in the 11 issues, January to December inclusive, one worthwhile missionary book will be given.

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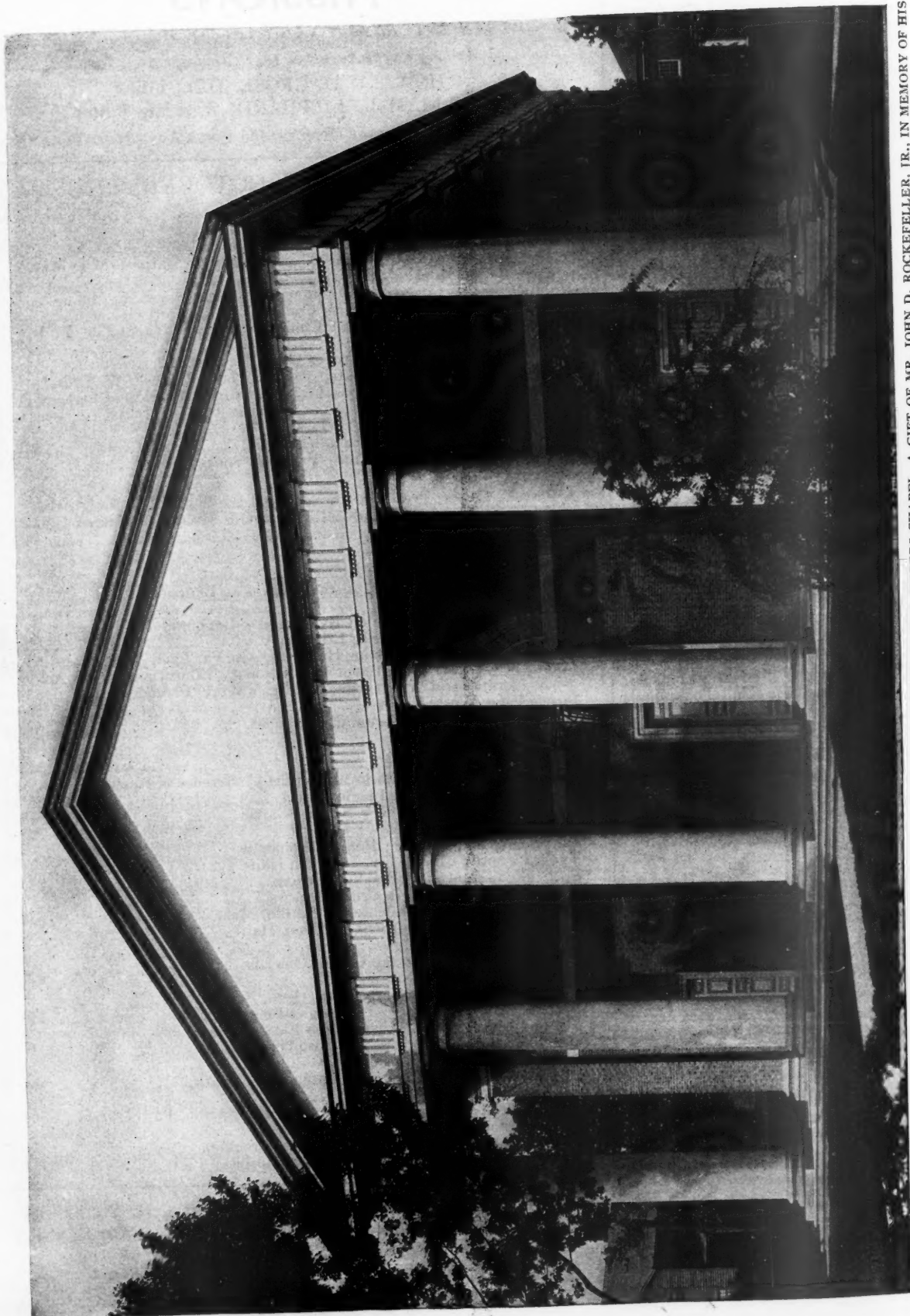
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THE IMPOSING AND BEAUTIFUL NEW CHAPEL AT SPELMAN COLLEGE TO BE KNOWN AS THE SISTERS CHAPEL, A GIFT OF MR. JOHN D. ROCKEFELLER, JR., IN MEMORY OF HIS MOTHER, MRS. LAURA SPELMAN ROCKEFELLER, AND HIS AUNT MISS LUCY MARIA SPELMAN

MISSIONS

VOLUME 18

OCTOBER, 1927

NUMBER 9

In the Vestibule of the October Issue



MISSIONS presents a variety in this issue that ought to satisfy its various readers. There is certainly plenty of matter to attract the attention, kindle the interest, and enlist support. We want to make this the most helpful year the magazine has known, the most inspiring to an outlook and service world wide in scope. See what this October issue invites you to consider.

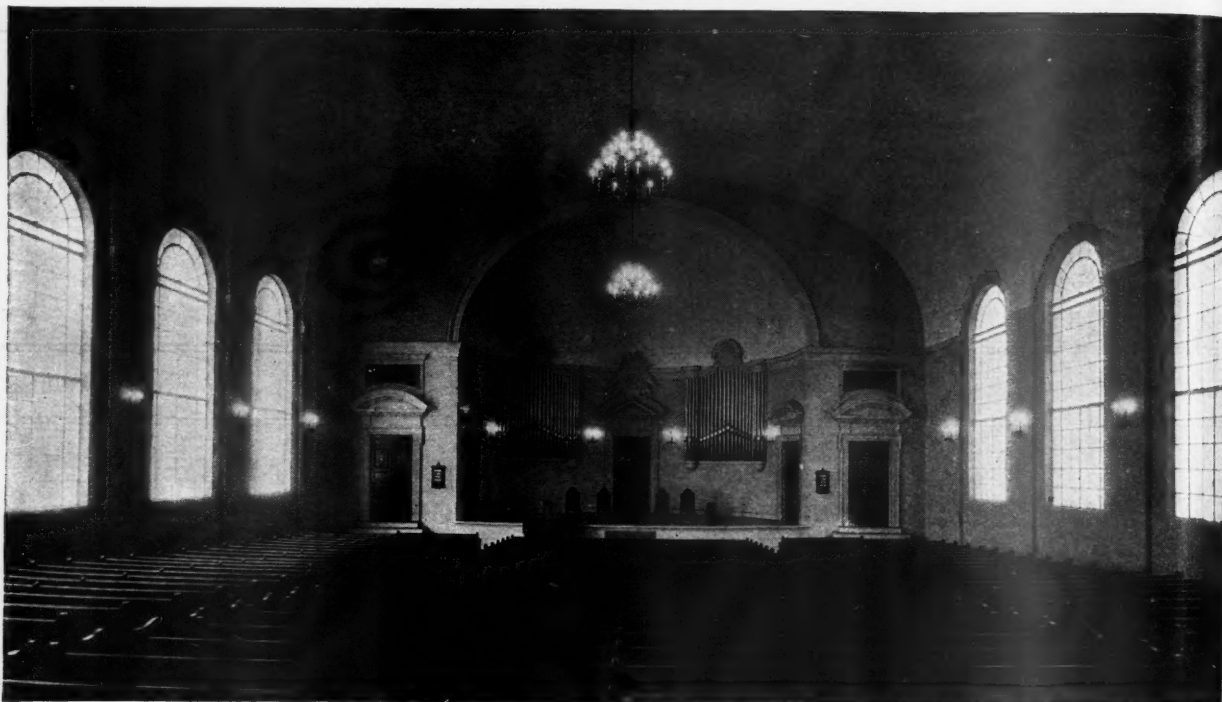
The dedication of the new and beautiful Sisters Chapel at Spelman College brings to notice that institution of learning for Negro girls which has been brought to foremost rank among girls' schools. It owes this, so far as the essential financial resources are concerned, to the gifts through many years of the Rockefellers, beginning with the personal interest of Mrs. Laura Spelman Rockefeller, and her sister, Miss Lucy Spelman, and continued by John D. Rockefeller, Junior, who now has honored the memory of his mother and aunt by this crowning gift of a chapel. What the Editor thinks of the scholarly achievement of President Lucy Hale Tapley, who retired September 1, is shown in his account of the commencement exercises. Mr. Rockefeller's presentation address was a beautiful tribute from a worthy son to a worthy mother, and we are glad to give it place.

Those who wish real thrills will find them in the unusual sketch by Mrs. Miles entitled "Three Hundred Miles from the Nearest Railway Station." This is missionary realism; a capital reading for a circle or program. Next we go to Congoland, where "sleep sickness" is the scourge which the medical missionaries are helping to banish. Then from Assam comes an account of the All-Assam Baptist Christian Convention written by Comfort Goldsmith, a native, trained in one of our schools. Quickly we are transported to Mexico, where Dr. Meadows describes in telling way the first

clinics of medical missionaries among a people long neglected. In the Caribbean region we get a new chapter of the work in Haiti from our missionary, Mr. Wood; see what evangelism is doing through the printed page in Porto Rico; and take a survey of our Baptist Missions in Latin North America through the intelligent eyes of Mr. Detweiler, who takes the wise view whether in matters political, social or religious. Dr. W. H. Bowler sends our readers a message, "A Word of Good Cheer," for the opening of the earnest campaign. We wouldn't know how to take anything else from him, but he always has a basis for his "Cheerybleism." Some Fruits of Bible Work prove that the Word can transform the Indian character. Dr. Smith indicates the year's program as laid out by the Evangelistic Commission.

The Editor's point of view starts with the Pastor, drawing an illustration of his power from Baptist history, and refers to China, the President and the Sioux, and Evangelism and Enlistment. Then we have a striking "Message from Chinese Baptists to American Baptists," which everyone should read as showing the Chinese character, spirit and point of view. The "World Horizon" touches on the Philippines, Africa, and China. Mr. Livingston tells about the Northfield Conference on Evangelism. The pages of departmental news are full of information and suggestion, and show that the year is under way along all the denominational lines. The illustrations are notable in both number and quality.

Look out for some striking articles in November issue—"Man Power in Africa" for one, "The Kachin Jubilee" for another, and "A Surprising Chapter of Baptist History" for a third. With the aid of our Baptist women, special efforts are under way to increase our subscription list; and we trust all our friends will give the aid of a good word whenever the chance presents to speak it. We should advance this year to the sixty thousand mark.



INTERIOR OF THE BEAUTIFUL NEW CHAPEL AT SPELMAN COLLEGE, A GIFT OF MR. JOHN D. ROCKEFELLER, JR. SEE PAGE 514 FOR A VIEW OF THE EXTERIOR

The Dedication of Sisters Chapel at Spelman

BY EDITH GLODE



BEAUTIFUL chapel was dedicated at Spelman College, Atlanta, Georgia, on May 19. It was the gift of Mr. John D. Rockefeller, Jr., was built with funds from the estates of his mother and aunt, Mrs. Laura Spelman Rockefeller and Miss Lucy Maria Spelman, and is named in their honor "Sisters Chapel." An imposing structure, of the southern colonial style of architecture, it stands just inside the entrance of the campus, and seems to set a keynote of reverence and strength which impresses all who pass that way.

Mr. and Mrs. John D. Rockefeller, Sr., became interested in Spelman when the school was hardly more than a dream in the minds of the founders. When the churches of the North became discouraged at the immensity of the task undertaken by Miss Packard and Miss Giles and advised abandoning the work, Mr. Rockefeller paid the debt on the property and gave the encouragement needed for carrying on the school. Mrs. Rockefeller took a personal interest in the pupils whom she met on her visit to Spelman in 1884, following their individual careers and keeping in touch with them as long as she was able. Among the treasures of the school are letters of sympathy and encouragement from Mrs. Rockefeller, Mr. and Mrs. Rockefeller, Jr., and Miss Spelman. This beautiful chapel is a fitting monument to them and a constant reminder of their faith in Negro womanhood.

While the seating capacity of the chapel is twelve hundred, about two thousand friends attended the dedication service, filling every available space and crowding

about the large open windows. It was a source of great joy to the faculty and students of the College that Mr. and Mrs. John D. Rockefeller, Jr., could be present for the dedication. Other distinguished guests included Mrs. Mary C. Reynolds of Boston, a devoted friend of Spelman since its very early days; Mrs. Alice B. Coleman and Mrs. Katherine S. Westfall of the Woman's American Baptist Home Mission Society; Mr. Trevor Arnett, President of the Board of Trustees of Spelman College; Mr. William Travers Jerome, Jr., also of the Board of Trustees; Mr. Omar W. Tapley of Ellsworth, and Dr. T. S. Tapley of Tremont, Maine, brothers of President Tapley; Dr. John E. White, President of Anderson College, Anderson, S. C.; Rev. James B. Adams of Brooklyn, N. Y.; and Dr. James M. Stifler of Evanston, Illinois.

Addresses were given by Dr. Stifler, Rev. Mr. Adams, and Dr. John E. White, unofficially representing respectively the Northern Baptist Convention, the National Baptist Convention Colored, and the Southern Baptist Convention. While Mr. John D. Rockefeller, Sr., was unable to be present, a letter from him was read by President Tapley, expressing his interest in the occasion and all that it meant to Spelman. The formal service of dedication was in charge of Dr. Charles W. Daniel, pastor of the First Baptist Church of Atlanta, and a trustee of Spelman. The prayer of dedication was by Dr. Carter Helm Jones of the Second Baptist Church, Atlanta. As symbol of his gift, Mr. Rockefeller presented colonial keys to Mr. Arnett, President, who accepted them for the Trustees and in turn presented them to Miss Lucy Hale Tapley, President of the College. Mr. Rockefeller's presentation remarks mean so much to the friends

of Spelman that I take the liberty of quoting them in full:

Miss Tapley, Mr. President, Trustees, Friends, and Girls of Spelman:

Simplicity was one of the dominant characteristics of Laura Spelman Rockefeller, my mother, and Lucy Maria Spelman, my aunt, the sisters from whose estates came the money which has made possible the erection of this building. It is fitting, therefore, that only a few simple words should be spoken at this time. The lives of these sisters revolved around three centers—the school, the home and the church.

Having secured from the high schools of Cleveland, Ohio, the best education then available, supplemented by a year or two at an academy in New England, the sisters returned to Cleveland, and taught for several years in the public schools of that city. To their ability as teachers and their helpful influence, more than one of the leading citizens of Cleveland has borne witness. They believed in an education that trained the mind to grapple successfully with whatever problems might present themselves in life; that familiarized the individual with the world in which he lived; that fitted him to lead an upright, useful life in the environment in which he found himself. They and their parents before them had long been friends of the Negro race. Therefore, when the sisters visited Spelman over forty years ago and found here the beginnings of that practical education in which they believed, it was natural that their interest in the institution should have been aroused, and that it should have continued and grown stronger as the years went by.

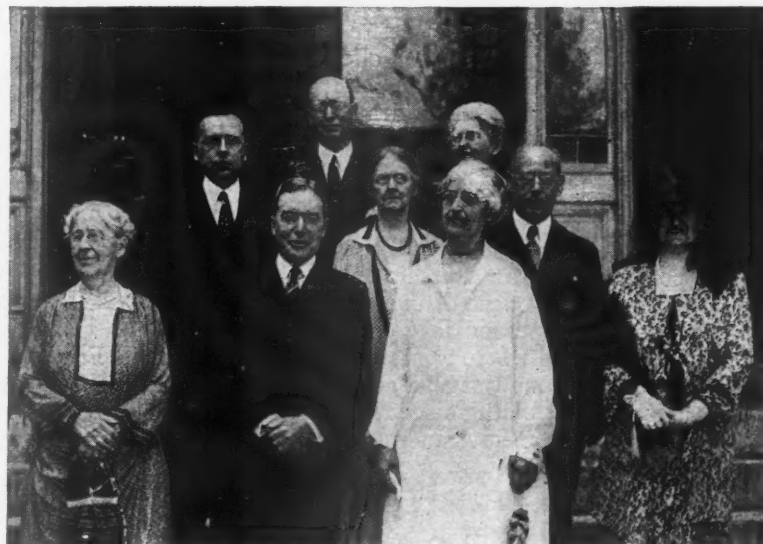
The home life of these sisters was ideal. My mother's first thought was always of her husband and children. Her constant study was to make home the happiest place on earth, and in that endeavor my aunt shared during the many years she lived with us. I can picture her now sitting patiently by my bedside during the night watches, nursing me so tenderly through childhood illnesses. Devotedly and unselfishly she shared with my mother the task of bringing up the children and making the home run smoothly. Grace before meals and family prayers were an established custom. From early childhood we children always ate at the family table. If there were guests we were just as welcome. I can recall no occasion when we were banished because visitors were expected. Never have I heard my mother speak a sharp or petulant word to her husband, her children, or any of her household. Small in stature, frail in body, she had a wonderful will and perfect self-control. These sisters regarded the home as the foundation of the nation. In this day when women are developing so splendidly latent powers long possessed, although often unknown, and are entering so ably into business, the professions, politics, and many other forms of public life, I often think that after all these good women were right in believing the home to be the most exalted and important sphere a woman can occupy. So it was with peculiar delight that the sisters saw in Spelman the development of those practical character-building influences that make for the betterment of the home and the ennobling of womanhood. In their devotion to the church the sisters found great joy; in their support of its interests they were untiring. With

unfailing regularity they attended the Sunday services and the weekday prayer meetings. For many years my mother was superintendent of the infant department of the Sunday school. Later she taught a class of boys, whose places as they grew up were continually filled by others. Many of them kept in touch with their teacher into years of maturity, looking to her as their foster mother, the inspiration of their younger days, the anchorage of their later years. The religion which dominated the lives of my mother and my aunt was a religion of the finest kind, not something apart, put on with the Sunday garments and laid off at the close of the day, but which permeated every waking hour of their lives. It was an essential part of them, and as beautiful as it was vital. In my mother's sweetness of spirit, her tireless devotion to duty, her constant thought of others, there was brought home to me an understanding of the Master in whose footsteps she walked. In her love so unselfish, so all embracing, so unfailing, I saw reflected the love of the God whom she served.

And so, girls of Spelman, the mantle of these sisters falls upon you, their younger sisters. May you prove yourselves worthy of the heritage; may you justify their high hopes for you, follow loyally the ideals they have set up, and develop in your own lives that beauty of spirit, that simple nobility of womanhood which they so beautifully exemplified.

Mr. Arnett, to you as President of the Board, and to the Trustees of Spelman College, I now, on behalf of these sisters, present this building, to be used for the spiritual, intellectual and social well-being of the college and of the people of this community. Neither the beauty of the building, its suitability to its uses nor yet the cunning and the skill with which it has been fashioned, is the measure of the value of the gift. Its value lies rather in the rich heritage of love, of faith, of hope, of confidence, in the womanhood of the Negro race with which it is so richly endowed. In token of this gift I hand you these keys. May the spirit of these sisters and the lofty ideals that they typify ever pervade this building, and rest in benediction and inspiration upon all who enter its doors!

The faculty, students, alumnae and friends of Spelman are deeply grateful to Mr. Rockefeller, Jr., for this gift,



GUESTS AT THE DEDICATION OF THE NEW CHAPEL:

Front row, Mrs. Mary C. Reynolds, John D. Rockefeller, Jr., Miss Tapley, Mrs. Rockefeller; Second row, Mr. W. T. Jerome, Jr., Mrs. George W. Coleman and Mr. Trevor Arnett; Back row, Rev. James M. Stiffler, D. D., Mrs. K. S. Westfall.



ENTRANCE TO THE CAMPUS OF SPELMAN COLLEGE OPPOSITE THE NEW CHAPEL

and to the members of the Spelman-Rockefeller family whose interest, sympathy, and material help have done so much for this school and for the larger cause of Negro education.

The building is a rarely beautiful piece of architecture, modeled after the temples of ancient Rome, and was constructed almost wholly by colored labor. The cost of building and furnishings was \$182,500.

The Service of Dedication

From the *Spelman Messenger* we take this fine service of dedication, prepared by Dr. C. W. Daniels, an Atlanta pastor:

Spelman College stands first of all for Christian education with the Bible for its cornerstone, and its motto: "Our Whole School for Christ." It offers liberal college opportunities to such persons as desire a purely general and cultural college education, and offers academic and professional opportunities to prospective high school teachers in the fundamental academic studies and in home economics.

For the realization of these ideals, along with the classroom, the library, and the laboratory, Spelman needs the sanctuary.

With deepest gratitude, therefore, we accept this worthy provision for the worship of Almighty God. This chapel bears the name of two noble sisters whose lives of faith and hope and love enriched the days in which they lived, and whose works follow after them in uncounted mercies upon this and generations to come. To Almighty God, with reverent gratitude that He has raised up for us generous and understanding friends and brought us to this good day of the fulfilment of our hopes, to the Father, who seekest men to worship Him in spirit and in truth—

WE DEDICATE THIS HOUSE.

To Jesus, in whom we have seen the glory of the Father, that here we may ponder His words and find in Him the way and the truth and the life—

WE DEDICATE THIS HOUSE.

To the memory of those noble spirits, who have been among us, our leaders and comrades, whose devotion calls us ever to higher duty, whose influence passes on from generation to generation, the continuing members of our larger fellowship—

WE DEDICATE THIS HOUSE.

To the hope of the Kingdom of God, that here we may believe in the better life of man, in the coming of justice and the triumph of peace, in the human fellowship of all the children of the Father—

WE DEDICATE THIS HOUSE.

To the sacred practice of prayer and to quiet meditation upon all that is holy—

WE DEDICATE THIS HOUSE.

To the joy and uplift of music, that here our hearts be stirred to faith and hope and love—

WE DEDICATE THIS HOUSE.

To the prophetic utterance of truth, that here may continue the inspiration of God's living messengers—

WE DEDICATE THIS HOUSE.

To be a shrine set in the midst of the busy ways of students and the passing feet of youth, that it may bear its silent witness to the ever present God and those realities that are unseen and eternal—

WE DEDICATE THIS HOUSE.

A Further Account

From the report in *The Messenger* by M. Mae Neptune, we take these paragraphs:

The three addresses of the evening fitted by a steady climax into the explanation of why we were met together and of the noble sacrifices of the founders and builders of this college, whose work was to be encouraged, aided, and crowned by this gift of good will and good wishes.

Following the addresses and the beautiful hymn, "Holy, holy, holy," came the presentation of the Chapel by Mr. Rockefeller. His clear, simple explanation of why the gift was given and of what it is to symbolize in the

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beautiful lives of the two sisters, his mother and aunt, was as calm, sweet and lovely as a fireside talk in the happy home into which he invited his hearers to visit awhile with him in memory.

The deepest significance of any ceremony is not in what any one says or does there. It is in the great love or sacrifice which the ceremony symbolizes and in the way the love or sacrifice is comprehended by the recipients and is made to grow and spread and enrich human lives and human welfare. The true beauty of this gift depends on the use Spelman students are able to make of it to enrich the waste places of the earth, to take truth, honor and justice into their own lives and to live these out to others.

Commencement Week

Spelman's forty-first commencement week—May 31-June 2—was filled with joyous exercises. The class day program showed the variety of interests which claim the time and energy of the Spelman girl; essays dealing with the questions of the day; a tribute to the founders of the school; beauty of form, spirit and color in pantomime; the joy of achievement as expressed in the moving up of college classes, when with great glee they sang of their safety in the next class.

The dedication of the Grover-Werden Memorial Fountain, presided over by Mrs. Claudia White Harreld, was impressive. Life sketches of Miss Caroline Grover, who early joined the founders, Misses Packard and Giles, in their difficult pioneer work; and Miss Evelyn O. Werden, for thirty-seven years in service as teacher, were given, and the fountain was presented by Mrs. Gertrude Fisher Anderson and received by President Tapley.

The commencement sermon was preached by Rev. Howard Thurman, a graduate of Morehouse College, and Rochester Seminary, and a pastor in Oberlin.

At the commencement on the morning of June 2d there were four essays and a piano selection, besides the awarding of prizes, presentation of certificates, awarding of diplomas, and conferring of degrees.

A TRIBUTE BY HOWARD B. GROSE

The one note of sorrow to many was the fact that this was the last commencement under the administration of Miss Lucy Hale Tapley, the greatly beloved president, whose resignation was tendered to the Board, to take effect September 1. In her modest way Miss Tapley says, "I have done my best in my day and the institution is in excellent condition in every way." Her best has produced a remarkable record as an educator and administrator, and beyond that, as a model of Christian character and true womanhood for the Spelman students to follow. She has established Spelman precedents and traditions, and laid firm foundations of spiritual culture and sound educational policy for her successor. Under her wise direction Spelman Seminary advanced to Spelman College as its grade of work was raised to genuine college rank, and the school was proclaimed by educators of eminence to be unsurpassed by any girls' school in any country. President Tapley, feeling the need of rest after thirty-seven years of arduous and exacting service, retires crowned with honor and esteem on the part of all who know her and her work, and with the love and veneration of many thousands of Spelman alumnae and the entire student body. The campus will seem strange indeed without her. The noble and commanding chapel, for which she longed so deeply, stands as a crowning achievement and reminder of her career at Spelman. She has not only seen the campus filled with new and spacious modern buildings, thoroughly equipped, but has known what it meant to have the budget grow from \$36,000 to \$154,000 this last year. A high goal of her ambition was reached when Spelman reached the height of an A grade college for young women. But her highest ambition has ever been the development of Christian character, and few students have gone through Spelman without yielding their hearts and dedicating their lives to the Master Teacher, in whom they were taught to believe as Saviour and Lord. We join with a host of friends in the hope that Miss Tapley may enjoy many years of richly earned rest.



ANNUAL MEETING OF THE CZECHOSLOVAK BAPTIST CONFERENCE OF AMERICA, HELD IN JULY AT THE INTERNATIONAL BAPTIST SEMINARY IN EAST ORANGE, NEW JERSEY. IN THE FRONT ROW MAY BE SEEN PRESIDENT FRANK L. ANDERSON OF THE SEMINARY AND MRS. ANDERSON, AND AT HIS RIGHT PROF. J. J. ZMHRAL, PRESIDENT OF THE CONFERENCE.



THE LONG AND LONELY TRAIL TO KENG TUNG

Three Hundred Miles from the Nearest Railway Station

BY MARGARET BAILEY MILES, OF KENG TUNG, BURMA



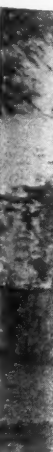
WE have done a lot of living since my article in *MISSIONS* last November, and now feel quite at home in Kengtung. The hot season lived up to its name. The way I would describe it is that the heat seems to melt one's bones, and the limp person resulting has about as much energy and acumen as a rag doll from which the sawdust has departed. Many of our friends in lower Burma have spoken of coming up here in the hot season, thinking that as we are in the hills we are cool and breezy. As a matter of fact we are in the valley between the hills, and while, from my short experience, I prefer our climate to that of Rangoon, I do not recommend Kengtung as a summer resort. Fortunately, however, the hills are near. I spent all of May in Loimwe, eighteen miles away and three thousand feet up. Getting ready for such a vacation is very different from what it would be at home, for one cannot buy a railroad ticket and check one's baggage through. Packing and planning took many days, and we did not get the early-morning start that is almost essential in this country, because Dr. Miles was called on a confinement case before daylight. So it was in the heat of the day that we drove across the plain eight miles in the old Ford, and then transferred to the Pony Express.

The trip up the mountain, while it was hot and tedious, lacked neither excitement nor humor. The former was furnished by the breaking of my pony's girth, and a forest fire; the latter by the spectacle we made going up the hill. Dr. Miles was in the front, riding along with his eyes shut to keep out the glare, and nearly asleep. I came next on my drooping pony, looking, so Miss Jenkins

had informed me, like a picture from a Sunday supplement of an African big-game hunter—just because I had pinned a flowing veil on my sun-helmet to keep the sun from my neck and spine. Behind us trudged our cook, trying with but two hands to manage a gun, a lantern, a bunch of bananas and a pack-pony that insisted on turning off into the jungle every few steps. Far behind were the coolies, bringing such food stuffs as didn't fit onto the pony, such as baskets of potatoes and rice, our bamboo case full of clothes, our bed-rolls, containing not only bedding but dozens of other things that can be slung in at the last minute; and then, of course, there were the medicine bag and the typewriter and a coop-full of live chickens.

One of the British officers had kindly offered us his bungalow. It was meagerly furnished inside, but any inconveniences were more than compensated for by the out-of-doors, for it was surrounded by a beautiful terraced English garden, containing all the familiar home flowers in addition to tropical orchids. The weather was bright and so cool that we could even enjoy hiking, and sometimes we had an open fire at night. Several times Dr. Miles was called to see sick people at Pang Wai, three miles distant, where Mr. Telford's Lahu school is situated, and we thoroughly enjoyed the walk along the lovely mountain road, ending in the view from the school site, which is magnificent in its wild grandeur. Dr. Miles stayed only two weeks, and then Miss Jenkins came up for her vacation, but I was out of the Kengtung heat for a whole month. Miss Riggs had been packed off to Taunggyi in April on top of an elephant, because of a miserable time with malaria. Mr. Telford had gone down country to attend conference and make the acquaintance of his new little daughter, Margaret Eliza-

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beth. Soon after Miss Jenkins and I returned to Kengtung the "rains" began and the dry heat was changed to a sort of Turkish bath arrangement that was really quite refreshing.

Our vacation over, we began the long and painful process of moving. I say "painful," because of all the ills that flesh is heir to Dr. Miles considers this about the most hateful—and he has chosen a profession in which it is bound to occur periodically. This particular moving was quite ideally arranged in some respects, for while it was going on we were comfortably housed and fed with "the girls." The fleas which were literally swarming in our house before we went to Loimwe had, to my unbounded relief, died a natural death in our absence, so the scrubbing and cleaning was a comparatively simple matter. It was hot work, however, especially when the sudden disappearance of all one's helpers added internal heat to that supplied by the tropical sun. My cook-to-be was supposed to help with the heavier work, but he was never cut out for a scrub-woman. I think if he couldn't be a cook he would choose to be an opera-singer—for he has a way of bursting into spontaneous song at intervals. But he does not have the operatic temperament, for when reminded that he is supposed to be working he simply giggles good-naturedly.

We decided to use only the first floor of our big house, and this meant that we had to make a former pantry over into a bathroom. It is a good-sized room with two windows, and when one corner was diked off with concrete for our bath, and the drain put in under the close supervision of the doctor, we were well on the way toward having what I consider the best bathroom in Burma. But that doesn't mean white tile and a set-in tub and running water. Already I look with wonder and incredulity upon the pictures of bathrooms that I sometimes see in plumbing advertisements in home magazines. The cleaning done, and the new concrete work in, there were curtains to make for all the rooms, mission furniture to clean and put in place, and all our things to be brought across from one compound to the other by hand. It was like the story, "and then another ant went in and got another grain of corn."

All this time our stove was bathing its feet in the waters of the Salwin at Takaw, where the carts had left it. Ponies could not bring it; coolies would not, so

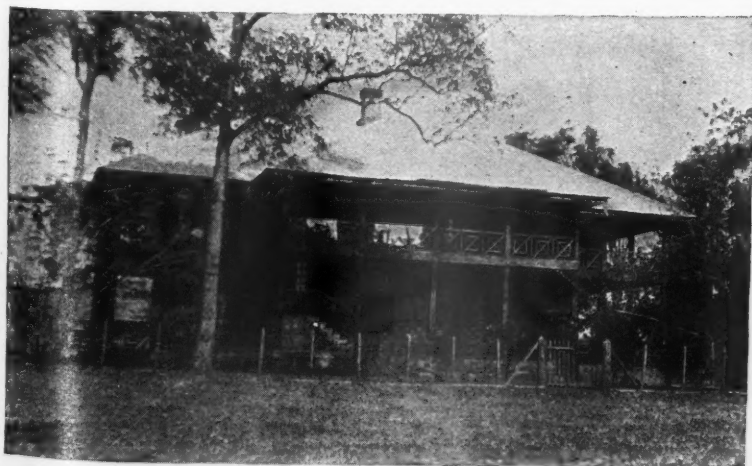


LOADING PACK ELEPHANTS FOR JUNGLE TRAVEL
IN NORTHERN BURMA

there it stayed and rusted until at last our kind British neighbors let us hire one of the government elephants to take Miss Riggs down and bring the stove back. I shall not soon forget the morning that the elephant came sauntering onto the hospital compound with that precious stove. It was pouring rain, but a crowd gathered at once; a carpenter Dr. Miles had sent for also arrived and wanted to see him immediately, and the dispensary was full of waiting patients, including two screaming children. Miss Jenkins' spaniel kept courting death by barking at the elephant, in spite of the fact that when I wasn't yelling at the Hindu *mahout* in Shan (of which he understood not a whit), I was shouting at the cook to keep the dogs out of the way.

The next few weeks were even busier than usual for Dr. Miles. Between dispensary work and town calls, he was opening boxes of kitchen goods and china, supervising a carpenter with no knowledge of English and very little faculty for following directions, and trying vainly to get time to set up the stove. But when at last he did get it all fitted together and set up and the stove pipe in place, what a jolly little roar that first fire made! *It meant that after nearly a year of married life we were at last in our own home.*

I cannot take the time to describe our new home in detail, but I do want all our friends to have some idea of how comfortable and attractive and livable it is. The three big rooms upstairs are finished in teak and are rather dark, but at present we are using them only for storage. Downstairs are three rooms and a bath and a cook-house which is connected with the dining-room by a covered porch. The house is entirely surrounded by a porch, upstairs and down. This cuts out some light (not a bad thing in the tropics, however) but it also makes it possible to keep all the windows open during the rains. The downstairs rooms are very light, as the windows are large and the walls white-washed. The floors, made of a sort of native concrete, are covered with bamboo matting. The furnishings are simple but



MISSIONARY RESIDENCE AT KENG TUNG, NOW OCCUPIED BY DR. AND MRS.
MAX D. MILES



UNLOADING PACK PONIES AT THE END OF A JUNGLE TRIP

sued to our needs, and we have pretty rugs and curtains and good pictures. I miss seeing my books, but there is no sense in unpacking them until we have some bookcases. Some day we will get that done, too, and there will be bright rows of books in the corner by the fireplace. Yes, we have a fireplace! I didn't dream we would have one, judging Burma as I did at first from what I saw in Rangoon, and I had been brought up to think that a house could hardly be a home without an open fire. I wasn't hoping for a mansion, but I did want a fireplace inside and roses about the door—and we have both! Our fireplace is of practical use only in the cold season, but our roses bloom the year round. The yard is full of them, and sometimes, after a shower, Dr. Miles will cut a whole armful of lovely pink buds for me.

This compound has an entirely different aspect from the one across the street, which is quite open, with large treeless spaces that give one a wide view of the sky and mountains. Here we are more shut in, for there are many trees in front of the house—silver oak, graceful eucalyptus, and cherry trees that are a mass of pink in January; while close at the back of the house is the Sacred Jungle of Kengtung. The Shans hold it sacred because of a great nat, or spirit, that inhabits the old queerly shaped banyan tree there. This jungle is composed mostly of bamboo, and there is considerable beauty in it, but there its claims to sacredness end, as far as we are concerned. It shuts out our view of the sunset and the mountains, and harbors thieves and wild-cats which prey upon chickens, and mosquitoes which prey upon human beings. And yet, when I look out of our bedroom window, I have to admit that its greens made a lovely background for our big boganvilla with its purple blossoms. And often I look out of the other window to where the hibiscus stands out against the jungle, with white butterflies fluttering about the flame of its scarlet flowers, and decide that there is still some scenery left. We do get one glimpse of the mountains, too, off toward the south beyond the Sawbwa's little artificial lake.

But you will be thinking that I have been so taken up with the making of our own home that I have forgotten all about the rest of the Mission. I assure

you it doesn't allow itself to be forgotten. You might suppose that here at least, in a lazy little oriental town three hundred miles from a railroad, one might find a little slackening in "the pace that is killing America." As a matter of fact, life seems to move at an even swifter pace out here. Every minute is filled, and days crowd one after the other and weeks succeed to weeks at a rate that is actually bewildering. But there is one blessed difference—there is not such a roar and clatter and rush about it as there would be in an American city.

Now that the Mission is actually divided, and the Lahu work entirely removed to Loimwe, Dr. Miles is superintendent of the Shan Mission that remains in Kengtung. This includes the hospital, with its accompanying medical work in town; the Shan school, the church, with its evangelistic work, and a second church, in a village outside of Kengtung, under the immediate supervision of a native pastor. The Shan Mission boasts but five native workers outside of Kengtung, in contrast to the Lahu Mission's fifty or sixty, but the Shan Mission is still very young and small, and educated Shans capable of doing such work are so few that a hen's dental equipment seems munificent by comparison.

The hospital is prospering mildly. It cannot, of course, do anything very spectacular while Max has to wrestle with all problems of this struggling little church and be responsible for the school and keep all the Mission accounts. The removal of the Lahu school means the cutting down of the number of out-patients to less than half, but it also means occasional flying trips to Loimwe to see some sick child or teacher whose condition seems grave enough to warrant it. Twice a day, six days a week, and once on Sundays, the patients come into the dispensary—Chinese, Indians, Was, Lahus and Kachins, as well as Shans, with malaria, leprosy, intestinal parasites, and queer tropical skin diseases, as well as things commonly seen in American dispensaries, *but no motor accidents!* There are usually but four or five in-patients at a time, the more serious cases of malaria furnishing the bulk of these. We have one lad here now suffering from what is probably beri-beri. He is but a boy, and many days' journey away from his village. But he brought a little round stone from his door yard, and when he is very homesick he soaks the stone in a glass of water and then drinks the water and this seems to comfort him. An old



THE MISSION HOSPITAL AT KENG TUNG

man was badly mauled by a bear and seemed in a fair way to lose his leg. This old fellow was in the hospital about four months, as brave and gallant and appreciative a patient as one would find anywhere in the world. But you should have seen the gleam of triumph in his eye the day he went home, with both his legs, able to walk with an improvised crutch, but proudly borne on the long journey home in a sort of chair made and carried by two of his twelve sons and two of his grandsons!

The school had some anxious days when it was thought that Miss Riggs, who had been sent off to Taunggyi on account of malaria, might possibly take work there and not return to Kengtung. With her return in June this anxiety was at least postponed, and the native teachers who had been carrying on without her were much encouraged. The school is young, but it has been started on a sound basis, comes up to official requirements and so receives a government grant. This, together with the tuition fees which most of the Shan parents are able and willing to pay, makes the school nearly self-supporting. The Sawbwa, meanwhile, continues to send his daughters to it instead of the school which he himself established. There is considerable demand for a boarding department, but it seems unwise to undertake this at present. We hope in time to establish small "jungle schools" in the villages outside Kengtung, these to give primary instruction and act as feeders to the Kengtung school. One village is at the present time positively begging for such a school. It is a large place, as native villages go, and contains about a hundred children with no educational opportunities whatever, except the doubtful one offered to the boys by the Buddhist monastery. The parents are actually begging us for a Christian teacher. What an opportunity! And, strange to state, we are perfectly well able to meet it financially. The thing that holds us back is what hinders us on every side, and will continue to hinder us until we have found and trained our own workers—the absolute dearth of educated Shan leaders. And that brings us back to the importance of our little Kengtung school. If the work is carried on as well in the future as it has been in the past, some day the little boys whose brilliant silk trousers and noisy near-football brighten our compound at present will grow up, and be sent down country for higher education, and will perhaps return to us as preachers and teachers.

The problems of our little Shan church seem to me the most delicate and difficult of all, and our responsibility is very great, for the Shans are not ready to take it themselves as yet. They still lean dangerously upon the missionaries, and are pathetic in their eagerness for our leadership. We hear ourselves constantly mentioned in their prayers—the three *mammas* (every woman missionary, whatever her marital state, is given this title in Burma) and the *Srah Long* (great teacher) who have come so far to help them—come from the wonderful country of America, a sort of earthly paradise where everyone is wealthy, and everyone is happy, and everyone is good. Would you feel flattered in our places, or would you feel deeply humiliated, as we do?

I never see our little group of Christians without thinking how much they resemble those small groups of first-century Christians that sprang up from Paul's ministry, and that were so very different from our great ecclesiastical institutions of the present day. The "upper room" of our school, where the church meets, would easily fit onto



A JUNGLE CARAVAN IN NORTHERN BURMA

the platform of some of our churches at home. I wish it might be transported there some Sunday morning. No other sermon would be necessary that day. It is a bare little room, roughly made of dark, unfinished brown wood. Above the rafters the leaky tile roof is visible. It is furnished with perfectly straight-backed wooden benches, or benches with no back at all. The pulpit is a plain wooden table placed on the raised platform at the end of the room. The only pictures are those of the king and queen of England, which belong to the school, and a framed print of Hofmann's boy-Christ in the Temple.

But this drab setting makes the audience all the more colorful. They are all very clean and pretty in their Sunday best. The women wear silk skirts of green or rose or silvery gray with a Chinese pattern, or lavender or red or cerise. Their black hair is smoothly coiled and decorated with flowers. The men are just as carefully dressed in loose, bright-colored trousers. Some of them who have been down country wear the Burmese *loongyi*—a skirt like a woman's of brilliant silk, and on their heads a bright silk scarf, knotted over one ear. They are nearly all barefooted, as is the preacher. On the front benches are the little boys and girls, dressed like their elders in silk skirts or long loose trousers. They are very quiet and well behaved.

The audience is quiet and reverent, but there is little formality. The hymns are sung in unison, unaccompanied, and there is no music in the little hymn-books. If the preacher pitches a tune too high, or gives out a hymn to which no one knows a tune, the mistake is remedied in a matter-of-fact way. There is no senseless giggling, because there is no embarrassment. In the same way, literate members of the congregation, following the Scripture-reading in their own Bibles, feel quite free to correct the preacher if he stumbles over a word. The babies are allowed to crawl about the floor and offer remarks of their own, and dogs may stay if they behave. It is a reverent and simple-minded group, but not perfect, by any means. Here are some that have come through persecution—one young man bears on his face scars he received when, as a convert, he was stoned—but there are others who have no such strong convictions, whose faith is feeble, and comprehension dim. Yes, it was to

churches such as this that Paul wrote his letters—the sins he denounced, the weakness that requires milk instead of meat, the faith and the good works—they are all here.

This article is already longer than I anticipated, and yet it can give but a very inadequate idea of our life here. Even if I have succeeded in making the school and hospital and church a little more real and have given you a sketch of our home, there is still the town itself, with its bazaars, its many Buddhist monasteries, its religious festivals with their unlimited gambling, its plentiful opium, its interesting native ruler, and its likable ruler-to-be; and there are the homes in which Dr. Miles visits, well-to-do many of them, yet inconvenient and comfortable; anxious for the mission doctor's sympathy and

skill, yet clinging to their belief in the mischievous "nats," or spirits, that cause all their troubles. As a matter of fact, I am hardly qualified to write of these things yet, except in a most superficial way. Perhaps when I have visited more in the homes, have seen more of the people's religious observances, and understood their superstitions better; when, most important of all, I have learned enough Shan to talk to the people easily in their own tongue, then, perhaps, I can write of these things. Meanwhile, we want all our friends at home to know that we are very happy in the making of our new home here, that we have been kept so far in good health, and that we are (although sometimes appalled by the number and size of our tasks) glad that we have been given this work to do.



Ridding Belgian Congo of Its Scourge, Sleep Sickness

BY KEV. S. E. MOON OF KIMPESI

ONE of the most disappointing things in our first experience in Congo was while traveling through the district Banza Manteke to see so many abandoned village sites. When we asked the reason for it they said, "All the people in that village died of sleep sickness." Another experience which came as something of a shock was to learn that one of our Congo missionaries was suffering from sleep sickness. Fortunately she was cured by the arsenic treatment. Another experience which made us feel very keenly the ravages of the disease came at Banza Manteke during our first term there. I had a very fine native helper who had become very proficient at typewriting and in using the duplicator. He was so proficient that he could make stencils and reproduce lessons for the students in the training school. At the close of the school session he was given a short vacation while I went up country to attend our conference of missionaries. At the end of the month when I returned my boy was not there to meet me. When I inquired for him they said, "He is dying of sleep sickness." In a short three weeks he was dead. When I heard of his illness I remembered that he had some peculiar lapses just before I left him. He had always been so careful and faithful in all of his work that I was surprised at the little mistakes he was making. But when I learned of his illness I had no doubt but that his mistakes and little failures were due to his approaching death by the terrible scourge of all Africa, sleep sickness.

We have been very fortunate in our Mission in having good doctors from the very beginning of our work, and in later years we have had a goodly number of splendidly trained young doctors. These doctors have had wonderful experience in studying and helping to control the diseases of Africa. To them and to self-sacrificing doctors from Belgium is due the present success in controlling sleep sickness. It is to the honor of one Belgian doctor that he gave his life in the effort to help discover the cause of this disease. Just before the war it seemed that sleep sickness was being controlled and we were having, on the Lower Congo, at least, very few cases; but during the war, when medicines were not available and doctors were called away from their fields of labor, the scourge seemed to regain strength. Since the war things have

been reorganized and the present colonial administration, under the direction of King Albert of Belgium, has made a complete medical survey of the Congo territory, examined the natives, and begun a systematic plan of giving injections of atoxyl to all infected or suspected cases. In all this effort the mission doctors of our society and others have not only had initiative, but have cooperated very heartily with the state. The most recent striking success has been in the use of trypanocide, developed, tested and produced by the Rockefeller Foundation. As a layman I will not pretend to describe or evaluate this remedy, but I merely give my own experience.

A year ago Christmas I had the privilege of revisiting our old station, Banza Manteke. On the way to the station from the railway we met a native woman carrying a fair-sized load on her head to the railway, some twenty miles away, and the next morning we met her again. She had made the round trip the day before and was well and strong to every outward appearance. She told us that a year before she was so helpless that she could not do anything for herself. Her husband and children had to care for her in every little detail. Now she seemed to us in perfect health and so far, as the doctor tells us, all tests for sleep sickness were negative. That year is past and she is still well and strong.

Another was a deaf and dumb boy whom we knew as a bright little fellow. He had been so low in the last stages of sleep sickness that he had had his box made for him. They expected to bury him very soon. He had been treated by Dr. King by the trypanocide treatment, and although he was deaf and dumb he tried by every facial expression and sign language and by lying on the ground to show us that he had been absolutely helpless and now here he was strong and well, the picture of health.

They showed us some other cases that were equally bad and were now on the road to recovery. Surely no one could see these Congo natives and notice the joy in their faces and the gleam in their eyes and fail to realize that trypanocide had spelled good news to them. We understand that the remedy is being produced in large quantities, and we hope that all that is expected of it may be fully realized and that soon Congo land, in fact all Africa, will be relieved of the fear of sleep sickness.

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The All-Assam Baptist Christian Convention

BY COMFORT GOLDSMITH

The writer of this informing review, an Assamese, is acting Headmaster of the Jorhat High School and one of the leaders of the Assam Baptist Convention

CONVENTIONS and associations in Assam (I do not know of any other country) have a special charm to rouse the imagination and even the spiritual fervor of the people and to make them constructive workers. These meetings actually mean something to the Christian community. An association gathering has gradually become a religious festival which is looked forward to from year to year and to be present in which is a real privilege. This idea perhaps led the organizers of the All-Assam Convention to make their start. Through the special leading of the enthusiastic missionary, Rev. O. L. Swanson, the Convention was organized at its first gathering in Golaghat in 1914. Since then general meetings have been held once every two years at different mission stations in the valley.

The necessity for such a Convention combining the different associations is quite evident. Though unnatural, the combination is most helpful. Because the people are so varied, the climate so different, the languages so numerous, the customs and manners so antagonistic, and the communication so broken up, the combination is so unnatural that one would like to forecast a failure. It is most helpful because it brings the different types of believers into touch with one another, gives them a brighter and broader outlook, proves to them the doctrine of equality in Christianity, shows the true union in Christ, and affords an opportunity for greater cooperative service. The full meaning of these things the bulk of the people have yet to learn. There are no less than ten different classes of people, speaking as many languages, which must be made into one unified Christian community. The task is so hard that it has no parallel here or elsewhere.

For several years the Convention ran on purely spiritual lines trying to infuse spiritual and evangelistic inspiration. Gradually it was found necessary to take on constructive work for the spiritual development of the Christian community. This led to the raising of money. At the start the broadening of aim was hard but it is now being well incorporated. Each year each member tries to contribute his mite over and above local obligations to the Convention. This has put in the hands of the Convention an average of about two thousand rupees a year. This will increase as years pass by. The spiritual aim is still predominant.

Though meagre from the point of view of a casual observer the work taken in hand is truly most enter-

prising. (1) The Convention runs a periodical called *Dipti* (Light). (2) It publishes the weekly Sunday school leaflets which are used by the Sunday schools of the entire valley and several sections of the hills. (3) It has taken the task of evangelizing the Dafla tribe, a class of uncivilized hill people bordering the northern part of the Lakhimpur and Darrang Districts. (4) It is conducting the Sunday school examinations under the auspices of the India Sunday School Union.

Previously, the publication of *Dipti* work was in the hands of the missionaries. Each year there was a large deficit which had to be met from Mission funds. Though the paper does not yet pay for itself it is growing more and more popular. The subscription list has nearly reached a thousand. The paper has gone to every corner of Assam and even beyond.

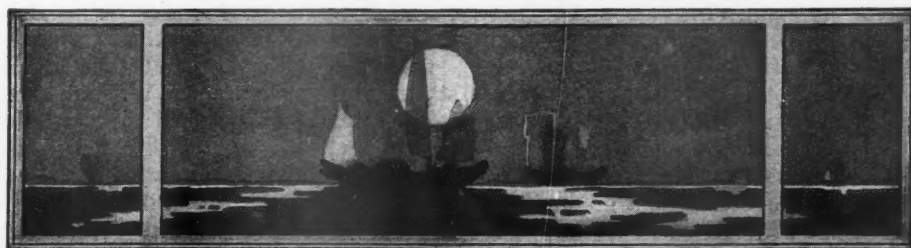
No one ever dared to attempt the printing of Sunday school leaflets in Assamese before. A unified system was never adopted for Sunday school lessons. This has been done through the Convention and is about to pay expenses.

The Sunday school examination work in seven departments is hard to organize, but the Convention has put its hand to it and will not turn to look back.

The evangelistic work is a bold enterprise involving a recurring expense which must increase year by year as evangelization becomes more and more widespread. This is a work which the Convention has pledged to support and maintain at all costs.

To attempt so many different enterprises and to succeed in them is a good omen for the youthful Convention.

The future is bright. It would have been brighter if all the churches and all of the missionaries had understood the full import of the salient features of the work, and their great and far-reaching possibilities. The most amazing feature of this enterprise is its survival in the face of many clashing interests. It is found on alien ground but is supposed to complete an indigenous structure. It is built on imagination but hopes to yield fruit. It is seemingly based on nothing but is expected to give something. This is indeed a hard task for any human being. It requires an Unseen Hand to guide such a curious little yacht on this vast and endless ocean. Every member, every church, every association, and every missionary will have to loosen their hold on self rule, and after committing everything to this Unseen Hand must stand back to be led only by that Hand.



The First Missionary Medical Clinics Among the Zapotecas

BY FELAND L. MEADOWS, M.D.

In charge of the Hospital Latino Americano at Puebla, Mexico



THE FAMOUS TULO TREE, A SPECIES OF CYPRUS, NEAR THE CITY OF OAXACA, STATE OF OAXACA, MEXICO. THE TREE DATES BACK TO REMOTE ANTIQUITY

(Note: Dr. Meadows has given us a most interesting account of a missionary tour to some unevangelized towns in the State of Oaxaca, Mexico. He was accompanied by Rev. L. P. Van Slyke, a Presbyterian missionary in that same district, and Sr. Samuel Garcia, a Mexican missionary in the employ of the Mexican Baptist Convention, who bore the special commission of the state government to conduct a campaign against alcoholism. Dr. Meadows is using effectively the ministry of healing as one of the means to reveal the love of a merciful Saviour to a people long enslaved by fanaticism and strong drink. In former years these gospel messengers would not have been able to stop in some of the outlying towns they visited.—Editor.)



LEAVING Puebla at 5:45 a. m., January 10 after an all day ride down mountain sides, winding snake-like until the snow clad volcanos disappeared, then climbing through canyons until we see a large river become only a tiny brook and dropping over a great divide, I found myself in Oaxaca, the capital of the state by the same name.

On the morning of the eleventh I drove to Tlacoahuaya where I held a clinic in the home of Samuel Garcia, our Baptist missionary in the employ of the Mexican Baptist Convention. He is the only Baptist missionary among his own people, the Zapotecas, is a graduate of our seminary at Saltillo and a gifted musician. Our

Presbyterian brethren call him the grand exception because he chose to return to his own native town when most educated boys of his or the other indigenous tribes of Mexico prefer to live in the larger centers where there are more conveniences. His able wife, sister to the secretary of our national organization of ladies' aid societies, conducts the services in the absence of Don Samuel. She also conducts a class every night in her home so that the adults may learn to read the Bible.

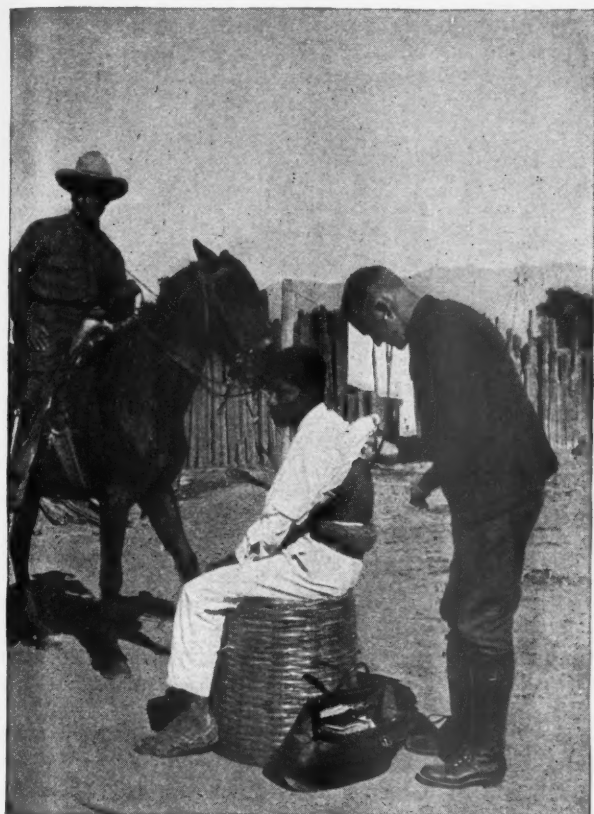
The sick kept coming until a late hour that night. Brother Garcia has no colporters or other assistants and I hardly believe that a more needy field exists in any country. In fact I was so touched by the need that I brought back to Puebla to live in our home and attend our wonderful school one boy fourteen years old and another eighteen. They are both brothers in the faith, the older one being secretary of Brother Garcia's church. He has had four years in school and we hope that when he has finished his elementary studies, together with classes in Bible in our Normal School, he can return and work as a colporter under his own pastor.

On the twelfth Brother Garcia and I on horseback started for the mountains. We were guided by a brother from Yaztachi who walked the whole journey carrying part of my medicines which could not stand the rough gait of the burro which carried our bedding, etc. That afternoon we reached Santo Domingo in the foot-hills. Brother Garcia presented his credentials from the state

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government authorizing him to lecture against alcoholism. The *presidente municipal* (mayor) through respect to the state officials was forced to call all the men of the town together to hear our missionary preach against not only strong drink but the root of the customs of fiestas that go with it. Among the Zapotecas, the fiesta of greatest importance is the Mayordomia, in which at least one man must be killed if it is acknowledged a success, and if none is killed it is claimed to have been because the *mayordomo* did not furnish enough liquor. The *mayordomo* is chosen by lot and must furnish food for every one as well as drinks, though often such a one spends more than a whole year's earnings, even having to sell his only oxen or other necessities to comply with the custom.



SAMUEL GARCIA ON HIS HORSE. DR. MEADOWS EXAMINING A PATIENT

When Garcia had finished talking the *presidente municipal* continued the speech, though seated in his official chair, acknowledging that he himself had been guilty of taking too much drink and assuring his countrymen that it is high time that they change their custom if they are to advance. About 150 attended the services. Then until midnight I climbed about the little village from the hut of one sick person to another, and Brother Garcia will follow up those visits, writing me for advice as well as medicines. Our only sympathizer in that town has just returned to his own home after nearly a year's absence forced by threats against his life. I will send a photo of his family to anyone interested and if this coffee trader were imbibed with American business acumen I know that he could make a fortune sending his wonderful coffee direct to the consumer in the States.

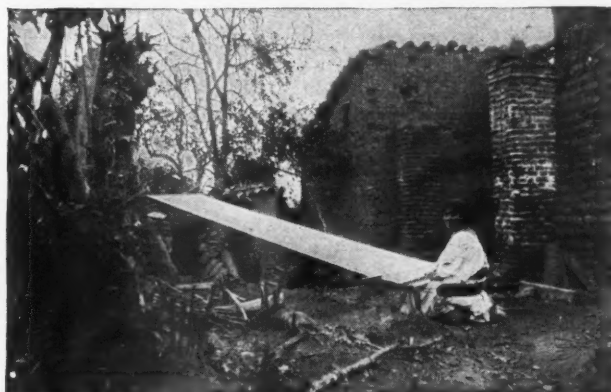


MAKING MESCAL, THE WHISKEY OF MEXICO

The entire morning of the thirteenth we spent climbing. About noon we reached the top of the first range. The last quarter mile we climbed the campanario (belfry), a staircase cut into solid rock by the Spaniards some hundred years or more ago. Of course we dismounted for this, but it was marvelous to see the mountain ponies climb like human beings those steps in the stone. By nightfall we had climbed high into another range to Santa Catarina and found the *presidente municipal* with some 50 men working the road just outside the village. Not long since a woman and her horse had fallen to their death because the trail was not wide enough for her to pass a burro loaded with coffee.

I shall never forget how uncannily sounded the call of the police that night on different prominences along the mountain as they gathered the men together for the services. The town hall has walls on only two sides and the wind would not let candles burn except in the corner where Garcia stood to speak, so we could not see our congregation. Everyone wore his blanket and except for their grunts of approval as Samuel attacked their customs in their own Zapoteca tongue we could not sense their feelings.

On the fourteenth we climbed only a few hours, then were on the descent until nightfall, passing through one village in which we found nearly every household making rope from the fibers of the maguoy. There we attended several sick. Crossing a river soon after dark we climbed for four hours to Yaztachi where comfortable beds awaited us in the home of the Van Slykes. There I held clinics for three days, while Garcia spoke in adjacent villages each night. Mrs. Van Slyke, with no medical



WEAVING CLOTH IN A MOUNTAIN HOME IN OAXACA

or nursing training, has spent many nights beside the bed (no, they do not have beds, but sleep on the floor covered by a single blanket) of a sick child in the home of those who had talked the hardest against the evangelicals, to have her efforts and prayers answered in recovery of her patient. She had patients staying in the house waiting for me, and Mr. Van Slyke walked twelve or fifteen miles the first day I was there, telling the people of three villages that the doctor had come.

We arose early the morning of the eighteenth and by noon were in Yalalag, the largest town in the district, a pueblo famous for its sandals and large amount of trading done. The *presidente* gave us a room next to his office for the clinic, and I worked until the hour for Don Samuel's talk. I went out into the homes of various sick, one a wealthy man who had paid a doctor from

killed and at all times they go armed with pistols or big knives. The mayor was himself surprised at the way the men came together to hear Brother Garcia's talk. This was a fiesta day and Indian tomtoms with a kind of bagpipe filled the air all night.

Another early morning start let us reach Villa Alta, the capital of the district, by mid-day, where we were among orange trees, bananas and tropical vegetation wherever there was water. Here a student from the Puebla school had spent a vacation and started a good interest in the Word. The chief judge, head of the district, heard Don Samuel's talk with nearly two hundred men, all the voters of the town. Most of the elections are held by all the qualified voters coming together in the city hall so that nothing of falsifying ballots can happen, nor is there mincing of words, for these people say in



COFFEE DRYING IN THE STREETS OF VILLA ALTA, CAPITAL OF THE DISTRICT OF THAT NAME IN THE STATE OF OAXACA

Oaxaca \$500 to come out to see him. That night fully 400 men heard the temperance sermon taken from Solomon's advice, "Look not upon the wine when it is red, etc." It was a picturesque sight that Samuel presented standing on the high steps of the porch of the city hall with a strong gasoline light over his head and another at his feet. Below him in a semicircle were 400 men listening intently, and when he had finished his talk using the phrase "Death to Alcohol," the throng repeated with loud voice, "Death to Alcohol!"

We tried to sleep that night in the city hall, but a drunken woman brought in by the police made us glad when 3 a. m. came, for we had to start early to get most of our climb behind us before the heat of the day. Noon found us opening clinics in Betaza, where I first learned that the vines of our English peas were good to eat. One of the believers gave us his best room, retiring with his family for the night to the kitchen. In all of our work we found conditions so very like those during Christ's earthly ministry and the years following. Here in Betaza the factional strife between the two sides of the town (two slopes of a mountain side ravine) is so great that even apart from the annual elections men are

strong terms just what they please about the candidate that they oppose.

The next morning by a beautiful tropical moonlight we left the banana and orange trees, passing through a village that is so "tonto" (stupid) that the priests could have a fiesta every day for one or another saint and pull out of the natives \$30 or \$40 for every fiesta. The priest who was forced to leave when the new laws became effective last August had to have 25 men carry his belongings the three days' journey to the railroad, and two years ago he arrived with clothes so tattered that you could see his back. I was quite interested to be told by the Indians there that they are very content without the padres because the fiesta days go by just the same and they have more money for their necessities. Please remember that 37 cents Mexican money is an average day's wage in this part. One of our evangelical believers makes 25 cents (Mex.) daily but has been ordered to provide some diversion (entertainment) for the *mayordomia* fiesta this month. If he does not he will be put in jail.

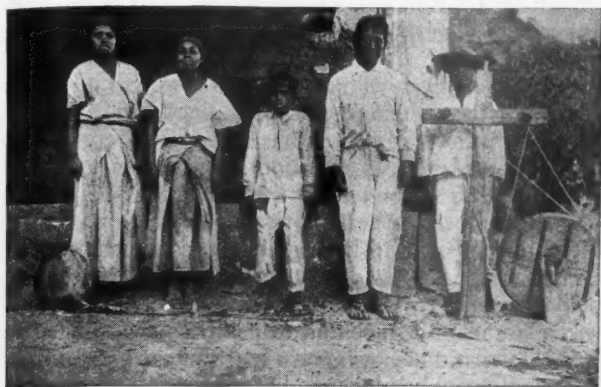
This was to be a great day for our work. We walked down some eight miles, forded a big river by removing

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the load from the burro, while the guides swam back and forth leading one of the horses with our baggage. Then more climbing for three hours brought us in sight of Talea, the city whose priest sent orders around that no citizen dare give shelter or sell bread or beans to Brother Van Slyke of the Presbyterian Mission. I know that never in my life have I been more conscious of the Lord's



A TYPICAL MEXICAN FAMILY IN OAXACA

presence right with me than that morning as we, for two hours and a half, went toward Talea. Our only prayer was that God would use us to open the doors for His work, not ours to say just how, but to follow His leading. The mayor was quite hostile. Even after reading Brother Garcia's commission he was distrustful. He tried to dissuade us in every way. He claimed that there were no sick in his town and I worked until after midnight with those who came. Only once had any of them ever seen a doctor in their town. The mayor told us that if we tried to put over anything at the meeting, that was in any way displeasing to his people, we would have to suffer the consequences. He also said that his people did not like to be bothered by outsiders; that they preferred to be let alone. He claimed that only a month before, two men had come with a commission from the state governor and had demanded money from the town, claiming it was for the state, and had since departed for parts unknown. Finally, I was given quarters, and a couple of police to clean up the second story of a quaint little old building that had been the office of a former court. Other police were sent to notify the people that a doctor had come and was even giving the medicine free.

During the afternoon Brother Garcia tried to get the mayor to invite the priest to the temperance lecture, but the official said curtly that he would not think of it for the priest would not have anything to do with our lot.

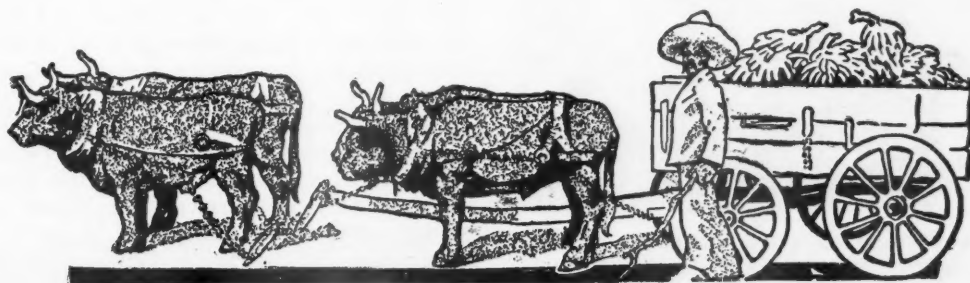
So Garcia, using the mayor's typewriter, wrote an invitation to the priest to attend the conference in the evening and that night the priest came. He sat to one side not far from Brother Van Slyke, against whom he had given orders to his people, and he was one of the first to congratulate Brother Garcia after his talk. At the opening of the talk everything seemed tense, for there is so little in our American make-up to accustom us to being in a situation where displeasing a potentate can cost one his life. All that priest needed to say if he wanted to get rid of us was that he would pardon the ones who made away with us. Garcia had the people laughing at times and at others very serious, but we could hardly restrain our own emotions when it came time for our bedtime devotions that night. The presence of the Holy Spirit had been so manifest during the whole day in great power.



ROPE MAKING IN OAXACA

Another day's travel brought us back to Yatzachi, where one more day was spent in clinics, and then we made our two days' journey back to Oaxaca, passing one night at 11,000 feet above sea level, where it was so cold that the most humble hut looked inviting. It was built of logs and without a single nail, had no floor and no outlet for the smoke from the fire that burned in the center of the single room. But with hardly room enough to open one's own bed-roll without stepping upon another sleeper or dog we went to sleep, our feet toward the fire. Coming out of the mountains we passed through the town most famous of all Mexico for its blankets and rugs. If nothing happens to prevent, I shall exhibit some of these rugs at the Northern Baptist Convention in Detroit in 1928.

May I urge that your hospital, its eighteen students and two graduate Mexican nurses, with three graduate nurses and two doctors from the home land, be much upon your prayers.



Harvest Time in Haiti

BY REV. A. GROVES WOOD, GENERAL MISSIONARY IN HAITI



OVER thirty years ago Elie Marc, a young French student from Newton Theological Seminary, arrived in Haiti without any promise of support, and depending on the Lord alone to supply all his needs. He settled at Trou, and for nearly twenty years he labored faithfully with little apparent success, except that several of the educated class of young Haitian manhood were converted, and to these he gave the best he had. Not only did he train them but he sent them out Sunday after Sunday far and near to the villages and towns around with the message of salvation. In addition, each year he took several of them on an extended tour through the unevangelized interior, where in many places they preached the gospel for the first time. These faithful missionaries thought nothing of a ride of forty miles on Sunday morning, and of the long journey home, if they might by this means carry the gospel to some who had never heard it. They dared persecution in the towns where they preached, and death at the hands of wandering bands of Cacos on the lonely mountain trails, and the Lord preserved them. In those days it was often necessary to baptize at midnight at some lonely spot in the river, but even so the news of the baptism would sometimes leak out and the minister would be arrested and compelled to pass several days in prison.

One of the hardest towns to evangelize was Ouanaminthe, an important place near the Dominican frontier. It is about forty miles to the east of Trou, and month after month lay workers went there to hold open air services. At first the opposition was very bitter, but finally some hearts were touched, and lives changed by the power of the Son of God. When we came here three years ago the handful of believers met in a small room in a rented house.

Just about the same time also one of Brother Marc's young men, Solon Gabeau, went to live at La Londe, a town about twenty miles to the south. He earned his living as a tailor, but his real business was the preaching of the gospel. He held regular services in the market place. He visited all the "habitations" for miles around, and about eighteen months ago news began to filter through of a revival at La Londe. This was confirmed

when he brought three believers to Trou a few weeks later to witness a baptismal service. The nearest church to La Londe is Ouanaminthe, and the new influx of believers soon crowded out the rented room, and the Trou church by a special effort purchased a site in the center of the town, and erected a wood building for worship. It was as large as their slender means would allow them to build; but it has never been large enough for the increasing congregations. In the spring of last year over thirty candidates were baptized. Since then there have been other baptismal services, and nearly fifty are preparing to be baptized in a month or two.

Among the baptized believers is a converted voodoo priestess, said to be demon-possessed. Her conversion was a miracle of grace and of healing power. Her face was aglow, and her eyes were sparkling as she told us of her past fearful bondage, and of her glorious deliverance. She had tried her voodoo charms, Roman Catholic masses, and all the "saints" in the calendar without avail. Finally she heard of our little preaching station at La Londe. With much trepidation she went, and found Him who was able to save. The witness of her changed life and of her glowing words is more than multitudes of sermons.

Let us now take a trip through the heart of Haiti. We shall set out from La Londe at dawn, and ride on horseback up and up through cultivated mountains. After a few miles the cultivations give place to ruinated land where there are hundreds of guava trees laden with fruit waiting to be gathered and turned into jelly. Presently we hear the distant sound of falling water, and far down in the valley to the left we see a thin silver line where water falls several hundred feet down the mountain side. We climb still higher, and then pass through a magnificent pine forest many miles in extent. At last we come out on a beautiful green savanna. Small clumps of pine are dotted here and there, and numbers of cattle feed on the slopes. Finally, as it begins to get dusk, we reach Guarba, a town spread over the savanna. The streets are all grass covered. The only friends we have there are the wife and daughter of the judge, and they kindly supply supper for us, after which an open air service is held in the center of the town. The only place we can find to sleep in is a half-ruined hut near the Gendarmerie station. I rather think it was the prison, but it would not be advisable to make too close inquiries.

The next morning at dawn we are off again, with nothing but a cup of hot coffee to strengthen us for a hard day's ride. Our destination is Cerca la Source. The trail again passes through miles of pine forest, and then winds its way down a deep ravine, across a river, and then over some more mountains, at the other side of which nestles La Miel, an important market where cattle and horses are traded. Here we soon hear our names called, and we recognize friends from Trou. The sergeant of the Gendarmerie is a distant relative of one of the party, and he hurries off to get his wife to prepare coffee. While this is being done the market is



A SUNDAY MORNING CONGREGATION IN THE VILLAGE OF THOMONDE. BAPTIST WORK IN HAITI BEGAN AT THIS PLACE

visited, tracts are distributed, and invitations given to an open air service. As soon as the meeting is over we are begged to return at least once a month, but at present our nearest pastor is too far away to visit the place regularly. We must hurry on, however, as we still have a long way to go before we shall reach Cerca la Source.

We have another range of mountains to cross. The eastern slope is covered with pine, but the western side is almost bare and is very steep. Far down in the valley we see Cerca la Source, the white-washed houses looking like dots on the savanna. We arrive at one of our pastors, so he insists on entertaining the whole party. After a generous and very welcome supper we retire to the room prepared for us, and find that spring cots have been made up with sheets and blankets to pull over us in the early morning when it will be quite cold. How welcome those cots were! We spend two days here, visiting, distributing tracts, and holding open air services. We are again begged to arrange to visit the town regularly, one of the inhabitants even placing his home at our disposal for services. This town, too, is so far away from our nearest worker that the best we can do is an occasional visit. The Roman priest only visits here once a year, and a man placed here would have an open field.

Hinche is one more long day's ride away. Again we leave at dawn, for we have about sixty miles to ride. The mountains are soon left behind, and we come out on the great central plain of Haiti. It is uncultivated,

doctors. A few moments later we see the town stretched along the river. We have to ford the river, and happily it is low.

As far as I have been able to ascertain, the gospel was first preached in Hinche by Pastor Marc and a band of his workers about twenty years ago. An open air service was held in the square, but it was not long before sticks, stones and clots of mud began to fly around. Brother Marc was struck by a lump of dirt, and finally the meeting had to be discontinued. He returned the next year with another band, and this time there was no active hostility. Some months later a humble member from Maissade named Alexis went there to live. He quietly practiced his trade as tailor, and as the opportunity arose he witnessed for his Master. This went on for a year or two, when a converted devil worshiper, who had spent some months in prison for murder, and who had been converted through the reading of a Bible which he had purchased while in prison, went there with his wife. A little later he was baptized, with his wife, and the little church of three members was taken over by the nearest Baptist pastor who, however, lived 60 miles away, and was able to visit the little flock only once or twice a year. One after another was added, until just a year ago there were sixteen members. At that time members begged us to send them a pastor, which we did last April. On the day of his installation he baptized several who had been waiting some time for the opportunity to confess the Saviour. A little later



A TYPICAL BAPTIST CHURCH CONGREGATION IN HAITI

very sparsely wooded, and practically without animal life. In the days gone by there were thousands of cattle here, but they were killed off in the various Caco revolutions. We are in the Caco country now, where ten years ago a man travelled at the risk of his life. After a long, weary ride in the blazing sun we see the roof of the splendid new hospital at Hinche, built since the American Occupation, and staffed by efficient American

he was called to Thomonde, where revival fires had broken out, and there also he found believers. In a few weeks more he heard the fire had spread to a place called Bois Joli, a village about six hours ride still further south, and there he found nearly 150 believers who had been brought to the Light through a few men and women from Jacmel, who had gone there to live and had witnessed to the light that they had received, although not

one of them could read. By the fall of the year twenty-four candidates had applied for baptism, and now, within one year since we sent Brother Osiris Lamour there, there are 68 baptized members, and he tells me that this month he expects to baptize twelve more. Thus the church has grown from 16 to 68 in twelve months.

Among the witnesses of a baptism at Hinché was a "bokor" or voodoo priest from a district named Haut La Londe. He was so convicted of his sin that he went home and cut down the sacred tree under which he held his ceremonies, sent one of his wives home to her father, arranged to marry legally the other, and asked our lay preacher to visit his village regularly, offering his house for use as a preaching hall. There are now over thirty believers in his district, among them being several converted voodoo priests.

At another baptismal service a woman of the better class who lived at Mirabalais was converted. She went home and told her husband, and asked his permission for her baptism. At first he refused, but when I was last at Hinché I found that the pastor had just received a joyful letter from her informing him that her husband was at last willing for her to be baptized and offering her home for use as a mission hall. In this way we now have an open door in a town where, as far as I know, the gospel has never been preached.

So one might tell story after story of doors opened by divine hands, of men and women passing from death to life, suffering loss of a living, separation from dear ones, ostracism and persecution, all for the sake of Christ. As is to be expected there are difficulties, sometimes from the least expected quarters, but we go forward with the glad assurance that it is God who worketh with us.

Evangelism Through the Printed Page in Porto Rico

BY P. W. DRURY, MANAGER



IN 1907 a plan was prepared for the founding of a Protestant evangelical paper and a theological seminary of interdenominational character for the island of Porto Rico. At that time the Federation of the Evangelical Churches of Porto Rico was already in existence, one of its purposes being to "secure the cooperation of all the evangelical churches in the island in all those matters re-

lating to the evangelization of the island and to the civic, moral and social progress of the people."

This purpose in as far as it related to the publication of a paper was fulfilled in 1912 when *Puerto Rico Evangelico* was founded with its own printing plant, with headquarters in Ponce, the first issue of this new semi-monthly paper appearing on July 10. In the beginning the Presbyterian, Congregational and United Brethren churches united in this enterprise and the official organs



COMPOSING AND PRESS ROOM OF THE PORTO RICO EVANGELICAL BUILDING AT PONCE

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THE PORTO RICO EVANGELICAL BUILDING AT PONCE, P. R.

of the Presbyterian and United Brethren were absorbed by the new publication. Three years later the Baptists and Disciples of Christ joined in the enterprise and at that time the official organ of the Baptists was absorbed also. In September, 1926, the Methodists became affiliated with the enterprise and their organ became a part of the new publication. In January, 1907, the Christian Church became a part of this movement, thus giving a total of seven denominations which continue to cooperate in this enterprise up to the present time.

Owing to a demand on the part of the churches, a depository for evangelical literature was established in connection with the printing plant in 1915, and in 1922 a store-room centrally located in Ponce was rented and a bookstore established. Under these conditions *Puerto Rico Evangelico* continued its work and the situation incident to fulfilling its mission, owing to cramped quarters, became more difficult every day. With the aid of the cooperating mission boards and in harmony with a seven-year program prepared in 1920, funds had been furnished for a larger equipment of the plant and some funds were available for a new building. This was begun in February, 1926, and was definitely occupied by *Puerto Rico Evangelico* in July of the same year.

The new building is of modern construction—made of reinforced concrete, and as far as possible has been

made so as to resist fire and earthquakes. It is located on Comercio Street, one of the principal streets of the city, less than two blocks from the main plaza. The first floor measures 39 x 89 feet and the second floor 30 x 39 feet.

The first floor is occupied by the bookstore and printing plant. The large plate windows and the arrangement of the bookstore make it very attractive. The printing plant itself is a model in reference to convenience, comfort and efficiency. The second floor is used for offices of the editor and the manager, and here also is the office of the executive secretary of the Evangelical Union of Porto Rico. The present assets of the enterprise are about \$40,000. Thus, *Puerto Rico Evangelico* has an equipment which enables it to serve the rapidly growing interests of the work in the island.

Since July, 1926, the paper has been issued weekly. Three months before that time the Rev. Abelardo M. Diaz Morales, a Baptist minister, was elected editor and has been giving his entire time to this work. He has improved greatly the paper, which is becoming every day a larger factor in our work. The present circulation is over five thousand, notwithstanding the fact that when the paper became weekly the subscription price was increased 33 per cent. When the paper speaks it does so in the name of a united Protestantism.



A WATER-FRONT VIEW OF VERA CRUZ, MEXICO

A Survey of Baptist Missions in Latin North America

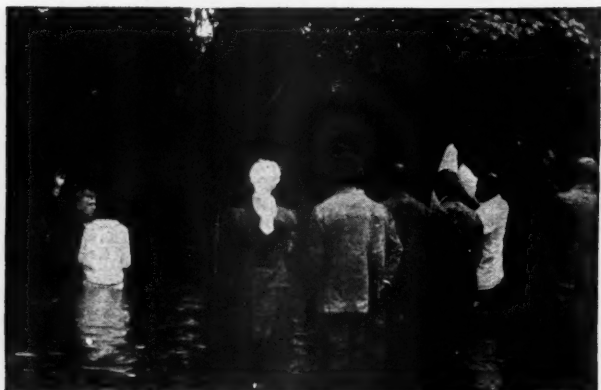
BY CHARLES S. DETWEILER



MEXICO is our oldest Mission in Latin America. Rev. Thomas Westrup of Monterey was appointed the first missionary in 1870. In 1876 communications were interrupted by revolutionary disorders and not resumed again until 1881.

At first the work was confined to the states of Nuevo Leon and Tamaulipas in northeast Mexico, and churches organized along the main lines of travel from Laredo on the border to Monterey and from Monterey down to Tampico on the Gulf. After 1884 the work was extended southward to Mexico City and later on to Puebla. In general it may be said that the Northern Baptists are on the Atlantic slope and the Southern Baptists on the Pacific slope; also that our work has not spread in the rural districts as much as in other countries. The greatest restrictions under which we suffer in Mexico is the law which limits religious services to church buildings. This has compelled the closing of two church meetings and threatens the closing of more, where our churches occupy rented halls. It is leading our Mexican brethren to develop other types of propaganda, such as personal witnessing, colportage work, and meetings with families. It has also led them to make some effort to provide church buildings. Three such were dedicated last year, toward the smallest of which our Society contributed one-half the cost, or \$250. Manifestly such cheap buildings can be used only in the

humblest villages. Rev. Ernesto Barocio, a native-born Mexican, has been our General Missionary since January 1, 1927. In cooperation with the Southern Baptists we conduct a Boys' Boarding School and a Theological Seminary in Saltillo. With the help of contributions

GRADUATES OF THE BAPTIST BOYS' HIGH SCHOOL
AT SALTILLO, MEXICO

REV. C. S. DETWEILER BAPTIZING AT IRON, HAITI

from the Methodist and Presbyterian Missions we conduct a hospital in Puebla. Owing to the conflict between Church and State in Mexico the priest has ceased to function since August 1, 1926, and the Bible is more in demand. The next great development promises to be among the Indian population of Central and Southern Mexico, where these serfs of the land have been rendered accessible as never before because 'the power of the Church and the landlord has been broken.

Cuba was entered shortly after the Spanish-American War at the beginning of the year 1899. Christian schools as well as churches were established, and one of these schools has developed into the most influential of all Eastern Cuba. The Colegios Internacionales at Cristo are a group of schools for both boys and girls

leading from primary grades to the degree of A.B. Of course, the higher grades constitute the real school. Day pupils only are in the primary grades. As a result of this educational policy, our Mission has an exceptional body of native pastors, and the churches in Cuba have made more progress toward self-support than in any other field. The churches maintain their own Cuban Home Mission Society, supporting an extensive work in fields into which our Society never entered. Our greatest need is money for church buildings in places where the work is held back for lack of them, and college buildings in Cristo to enable us to educate more young people. There are three towns, each of which requires \$12,000 for a new building to replace the diminutive frame shacks now in use. Three buildings costing altogether about \$200,000 would provide a respectable plant for our college depart-



EN ROUTE FOR THE BAPTISM AT IRON, HAITI

ment at Cristo, and enable it to do for Cuba what Robert College does for Turkey. The Baptist Mission here as in Cuba leads all others in self-support, in total offerings and per capita giving. Through the cooperative Evangelical Seminary at Rio Piedras, located on a Baptist field, we join with other denominations in educating a native ministry, and have thus succeeded in raising the standards, keeping pace with the rapid advance in public education.

The Salvador Mission was begun in 1910. There is no secondary school for the development of leaders, and only two grade schools. Our missionaries have pushed the evangelization of the villages, but for lack of a trained ministry they have not been able to build up strong churches in the capital and other large centers. The sale and distribution of gospel literature is well cared for. The Mission urgently calls for a missionary able to prepare men for the ministry. The greatest need is a secondary school for training pastors and Christian leaders.

In Nicaragua there is an excellent school similar to the one in Cuba. The work has been held back for lack of a general missionary during one-half of the life of the Mission, which dates only from 1918. A new missionary is now in the field learning the language and the future is full of hope.

Haiti is our youngest Mission. Our General Missionary, Mr. A. G. Wood, has been in the north of Haiti three years. The government is well administered under American leadership. There is no banditry. Roads and bridges are being built. There is an open door to the people, and they are responding. If the Mission budget for Haiti were doubled, we could well employ the money



GRADUATES OF THE BAPTIST THEOLOGICAL SEMINARY AT SALTILLO, MEXICO

ment at Cristo, and enable it to do for Cuba what Robert College does for Turkey.

More church buildings and Sunday school rooms is the cry from Porto Rico, where the work has grown in recent years so amazingly that for two successive years the average attendance at the Sunday school was marked by an annual increase of one thousand. The pastors are



BAPTIST SCHOOLS AT SALTILLO, MEXICO

in providing pastors for the people who want to enjoy the ministry of the gospel. Also here as in other fields our building programs lag far behind our evangelistic work.

The statistics which follow, for the year closing April 30, 1927, show for the first time a decrease in offerings.

This is due in the West Indies to bad economic conditions occasioned by the low price of sugar and coffee, and in Mexico to unsettled political conditions.

In the number of foreign missionaries listed below there are three teachers in seminaries and one physician in charge of hospital.

Field	Foreign Missionaries (Men)	Spanish-Speaking Pastors	Pastors Wholly Supported By Field	Churches	Baptisms	Church Membership	Sunday School Attendance	Total Contributions.
Cuba.....	1	33	13	58	361	3,640	3,800	\$35,429
Porto Rico.....	3	30	6	49	444	3,483	7,594	29,139
Mexico.....	3	23	3	26	166	1,935	1,548	15,817
Salvador.....	3	13	1	20	156	969	1,484	3,827
Nicaragua.....	1	6	0	7	40	483	471	1,385
Haiti.....	2	14	0	8	140	492
Totals.....	13	119	23	168	1,307	11,002	14,897	85,597



A Word of Good Cheer

A MESSAGE TO THE DENOMINATION FROM EXECUTIVE SECRETARY W. H. BOWLER

"And now I exhort you to be of good cheer"—Acts 27:22.

SEEMINGLY a very strange exhortation in view of the circumstances which the troubled group faced: a terrific storm, troubled seas, quicksands, downcast and discouraged officers and crew. True enough, the actual conditions needed to be faced, and all the company had faced them, particularly Paul. But the time had come to face the situation, serious as it was, from the angle of the encouraging elements that could be discovered. Paul's discovery of these encouraging elements was the basis of his optimism.

This early missionary experience may aptly be applied to our present denominational missionary situation. For several years our missionary enterprise has been facing trying and testing experiences. In the day of greatest opportunity our societies and boards have been compelled to cut down budgets and reduce their forces. For five years our missionary contributions have been dwindling. The situation has been and still is serious, very serious.

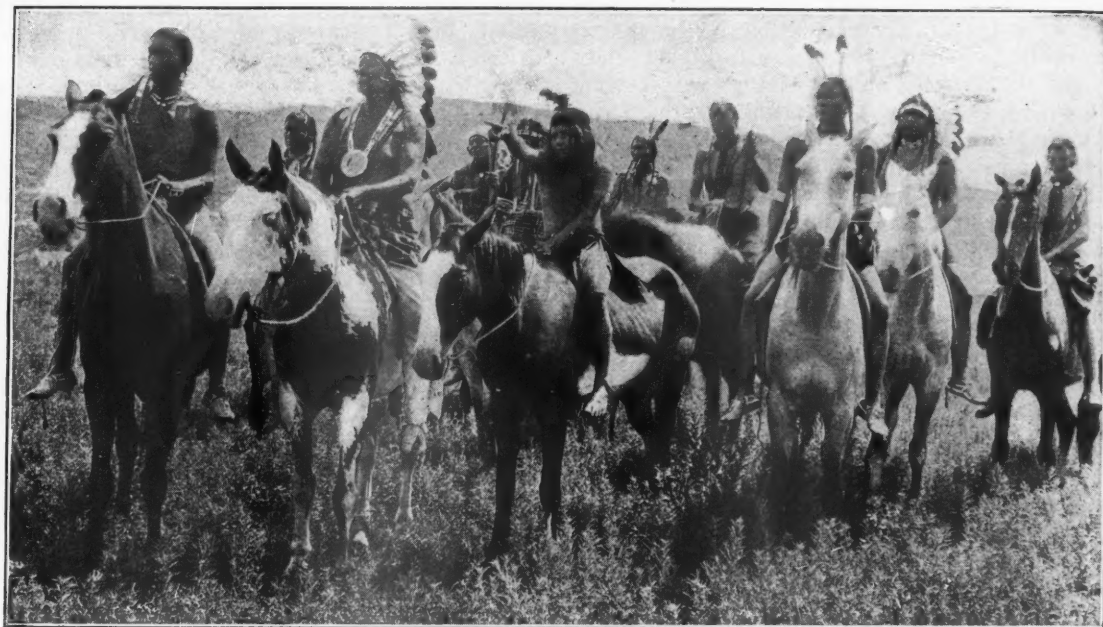
However, while keenly sensitive to the seriousness of the situation, there is occasion for being of good cheer. Certain encouraging elements are easily discovered. This current year was ushered in with one of the greatest missionary conventions Northern Baptists have ever held. A larger number of our people attended this great

missionary meeting than ever before attended one of our annual conventions. More than 8,000 of our Baptist leaders went back to their churches with a new missionary vision and passion.

Before the new year began, a record number of churches had definitely accepted a missionary quota and on the first day of the new year actually began to raise their quotas. Then came that remarkable response of the churches to the appeal to raise the first twelfth of their quota during May. Nearly 2,000 churches raised one-twelfth in full.

What could be more cheering than the inspiring leadership of our new president, W. C. Coleman, who is devoting three-fourths of his time during the entire current year to our denominational program. Vice-president H. T. Sorg has joined forces with him, and other outstanding laymen are putting themselves squarely back of these two consecrated laymen. During the summer months there have been frequent meetings in New York City of this group of laymen, for the purpose of planning, early and well, to make their services of greatest value to the denomination.

In view of these and other elements of encouragement in our present situation, I now exhort you to be of good cheer.



SIGHTING THE BUFFALO—KIOWA AND COMANCHE INDIANS READY FOR THE CHASE

Some of the Fruits of Bible Work

WHAT THE BIBLE AND THE MISSIONARY DO FOR THE INDIANS

KNOWLEDGE of cleanliness, health, hope, good will, faith and worship—these are some of the fruits of a century's work in the translation and distribution of the Bible. Nowhere is this harvest more apparent than among the Indians of our own country. The American Baptist Home Mission Societies, working through their missionaries, have dissipated many of the clouds which obscured the vision of the Indians of the past—the Redskin who preyed on women and children, who destroyed ruthlessly, albeit in desperation, the settler who had come to make his home among them. And this regeneration has been founded on the Bible and its teachings.

Last summer one of the veteran colporters of the American Bible Society, G. A. Perkins, was sent to attend the West Oklahoma Indian Baptist Association, held with the Elk Creek Kiowa Indians. The Kiowas and the Comanches and a few other tribes were represented. Mr. Perkins says: "As I approached the tabernacle, the Indians were singing 'Since Jesus came into my heart,' and wonderful singing it was. The missionary preached ably upon the subject of the resurrection, described in the twenty-fourth chapter of Luke. About 400 Indians attended the service. The majority of the old Indians could not understand English, so the minister spoke through two interpreters, one for the Kiowas and one for the Comanches. The younger Indians have all been to school and can read and write and understand English.

"After the noon meal, the young people held forth in the tabernacle and enjoyed an informal singing of modern songs in English. 'Love lifted me' was a favorite with them. Then followed a regular service for the young

people. They needed no interpreter; but when at the close the older ones took part in an experience meeting, the interpreters were necessary.

"One old warrior held up a crooked walking-stick and said: 'Before I was converted, I was crooked like this stick.' Then he compared himself to a wild broncho harnessed up with a big tame horse (the big horse was the missionary). He said he would try to kick out of the harness, but the horse would hold him steady until he was 'broke in' and fully converted.

"When we were called to prayer, there was a slight rustle as the congregation rose. One of the chiefs said 'Let all be still', and what a stillness! A few of the Indian babies had been crying, but the mothers seemed to have a way of quieting them. It was an impressive moment. Jesus was surely there and spoke again those words, 'Peace, be still.' The prayer was in English, Kiowa and Comanche.

"Some of these Indians with whom we worshiped that day made their last outbreak in Texas, driving off stock and killing white people in 1873. At that time and many years after, they dressed in blankets and wore feathers on their heads; but today, with few exceptions, they dress like white people. The United States Government has done great things in the way of educating and civilizing these Indians. But the Word of God and the missionary have done what the United States Government could not do."

Were it not for the American Bible Society many of the older Indians would not only have no Bibles, but no literature of any sort; for in many communities the Bible is the only literature in the native Indian language. The Society publishes Scriptures in three Indian languages

for Oklahoma Indians alone—Cherokee, Muskogee and Choctaw. It is by providing the Bible in the spoken languages of the people that the American Bible Society renders to all the churches an essential service. During the 110 years of its history it has sent forth the Scriptures in more than 250 languages and dialects, and in 16 languages and systems for the blind.

In many an Indian home today the Bible is being read to eager listeners. It is doing its work. Suppose all the work accomplished by the Bible Society and the evangelical churches during the past century should be swept away. The clock of Christian civilization would turn back for the Indians, and paganism, ignorance and filth would again crowd in upon the Indian villages. Schools would disappear as if by magic. Native preachers and teachers would be gone. For lack of the Scriptures in the language of the people, the missionary work of the

past century in many communities would be non-existent. The sun would once more rise upon primitive savagery. Knowledge of a loving Providence would be replaced by belief in false gods. Without the patient toil of the Bible translator, the languages of the tribes would not exist in written forms. Village would rise against village. Tribe would war against tribe. Men who have caught a vision would once more find the forces of evil enveloping them.

Eliminate the work which Christians of America have done through the American Bible Society to empower peoples with the magic of written languages and you would eliminate the consequences of such work—schools, churches, enlightenment and the love of God. But with the Christians of America realizing its importance, the work of translating, publishing and distributing the Bible will not stop.



CHOCTAW INDIAN PASTOR AND HIS CIRCUIT OFFICIALS

Sentences from "The Pastor's Corner," by William M. Curry

(Published by the Fleming H. Revell Company, New York)

If we neglect the ordinances of the Church we thereby help destroy them.

Non-attendance is the back door of the Church and means after a time non-membership, if not for ourselves certainly for our children.

Money, the equivalent of property, has a vital relation both to the Kingdom of God and the character of the individual. Salvation is free . . . but once it is ours it claims control of all things.

Without missions there can be no church. It takes resources to build anything, to conduct any sort of enterprise. The Church cannot escape from this economic fact. Jesus did not mean that it should. Most moral questions head up into the treasury. The last thing Jesus did before taking final leave of the Temple was to make observations at the treasury.

National Missions is the Church carrying religion to the neglected places of our beloved land. There is a vast field for National Missions because America is not really Christian.

It was a good thing for David to take account of his forces, those who could keep step. The Church needs men today who can keep step.

Missions are always creating new problems. Dead churches have no problems, but live churches always have problems. This missionary church at Antioch gave the Church her first great problem.

Because Christ is yoked with us, the yoke is easy and the burden is light.

Most of the worth while work that is done for Christ and the Church is not done in the limelight, but down some back alley of the parish, or in some obscure corner of the vineyard . . . The toiler never knows what value God is attaching to the service he is rendering or what results will arise from his toil.

Are you a wing or a weight for the Church? A power or a problem? A promoter or a provoker?

Faith and prayer do not so much get things for us as they bring us into wonderful union with Christ.

The Year's Task in Evangelism

BY FRANK A. SMITH, D.D.

DURING Commencement week last June the Presidents of three great Universities struck the same note in their baccalaureate addresses. One said, "Our only hope is in Religion, for that alone can save us." Another said, "A man's primary responsibility is for his own soul and the souls of his fellowmen." A third said, "The hour is now here when spiritual values must be placed before material consideration if we hope to go on." These three utterances indicate a deep sense of need. The movement in the Northern Baptist Convention which led to the appointment of the Cooperative Committee of Evangelism is a direct responsibility to this widespread desire, and the pastors and churches have it in their power to present the only answer to this need, "God in Christ reconciling the world unto himself."

The plans adopted for this year lay emphasis on The All-Year-Round Evangelism. Pastors of churches will be urged to begin the evangelistic work early in the fall and continue through the year. In response to the question raised in Dr. C. O. Johnson's stirring address in Chicago on "Who is Responsible," each church will be urged to appoint a local committee on evangelism. This should be composed of representatives of the Bible School, Young People's Society, Organized Classes, Women's Organizations, and Men's Brotherhood. Two responsibilities rest upon such a committee: *First*, to help the pastor in the most vital task of the church, that is, winning souls; and *Second*, to place the duty of evangelism where it belongs, on the membership of the church. There will also be evangelistic conferences in every state early in the fall. Some of these will be held in connection with State Conventions, Pastor's Retreats, and other special conferences. Every pastor ought to use his State Evangelistic Conference, and every church ought to send two laymen with him. The Bible reading campaign which was a marked success last winter will be continued again this year. Special announcement will be made later, giving the names of the books selected and indicating a period of united reading. The Religious Educational Department of the All Baptist Convention has agreed to include these books in the list which they have prepared for the reading contests.

During the year there will be two special features: the first of these is the Simultaneous City Campaigns. A limited number of cities will be selected, and an effort will be made to enlist the cooperation of every Baptist church in the community. Each church will hold its own meetings with its own speaker, and under the direction of its own pastor and in its own building, but it will be at the same time with all the other Baptist churches. This will afford a unity of time, preparation and advertising. The stronger churches will encourage the weaker, and the united effort is expected to create an atmosphere that will lift evangelism to a new place in the life of the city. Owing to the necessity of careful preparation the Cooperative Committee mentioned below cannot assume direct responsibility for a large number of cities, but the plan which has been approved will be placed willingly at the disposal of any city desiring to carry on an independent campaign.

The other feature is Visitation Evangelism. This plan, like any other human agency, has its perils, but the favorable results up to this time so far outweigh the shortcomings that there is an increasing demand for men who can lead in this type of work. Lay evangelism is biblical and apostolic, and when the entire body of members is moved to witness the saving power of Christ a new day will have dawned for the church and for the world. The results last year were beyond expectation and already a greatly increased number of churches are planning a similar effort during the coming months.

It is perfectly clear, however, that nothing can take the place of the faithful presentation of the gospel message by the pastor every Sunday in the year. The constant repetition of God's gracious, forgiving love and Christ's atoning death when presented in terms that woo men's hearts will create an atmosphere of expectancy among the people, and expectancy cannot fail to awaken prayer for the unsaved; then pastor and people in their united prayer and effort will see manifest tokens of the presence of God among them.

The Chicago Convention voted to continue the special evangelistic campaign begun two years ago, and authorized the appointment of a special committee which will be known hereafter as the Cooperating Committee on Evangelism. This is composed of the following members: F. A. Smith, W. H. Main, S. G. Neil, H. F. Stilwell, J. G. Massee, William Reid, G. R. Baker, E. H. Dutton, J. E. Herget, E. V. Pierce, Edwin Phelps, H. W. Rogers, H. W. Virgin, A. W. Beaven, C. O. Johnson, F. E. Taylor, C. E. Brock, J. F. Fraser, B. T. Livingston, Mrs. K. S. Westfall. The Committee met on the day following its appointment in Chicago and elected Frank A. Smith, Chairman; B. T. Livingston, Secretary and Director of Campaign, and the following Executive Committee: F. A. Smith, J. C. Massee, S. G. Neil, J. F. Fraser, J. E. Herget, A. W. Beaven, H. F. Stilwell.

As in former years, the work will be carried on in cooperation with the Home Mission Society. The Committee will have charge of promoting the spirit of evangelism in the denomination, and also project plans, both local and national, for conferences, instruction and inspiration. The Home Society will appropriate money for this promotional task, and will use its present organization in the field of evangelism and the State Director of Evangelism in furthering the denominational task.

The Executive Committee met in New York on June 21st. The recommendation of the Chicago Convention for a program of evangelism covering several years was made effective by adopting a three year plan of evangelism commemorating the anniversary of the three years of the earthly ministry of our Lord and culminating at Pentecost, that is, during the summer of 1930. These plans are in harmony with those adopted by several denominations and other religious bodies. For the Northern Baptist Convention the outlines for this period will probably be 1927-1928 Simultaneous City Campaigns; 1928-1929 The Evangelism of Youth; 1929-1930 The Proclamation of the Gospel, and the Great Unchurched Multitudes in City and in Country.



THE EDITOR'S POINT OF VIEW



A PASTOR'S POWER

Illustrations constantly come to hand of the fact that the pastor is the key man in church development. A case in point, showing a pastor's power to arouse missionary zeal when he is himself filled with it, comes from Hancock County, Maine, and takes us back a hundred years. Rev. Daniel Merrill, town minister and pastor of the Sedgwick Baptist Church, was sent to the Massachusetts legislature as a representative (Maine not becoming a state until 1820), and while in Boston heard much about Adoniram Judson and his work, which was stirring the hearts of the people. When he returned to his church in Sedgwick his soul was on fire with zeal for foreign missions. He preached about missions. He told the story of Judson, his imprisonment at Ava, his secret work at translation, his long waiting for converts. He presented the cause with such persuasive earnestness and eloquence that all who heard him were impressed with the personal duty of helping in the work. He soon saw the missionary spirit working like leaven, and the Sedgwick Church has been a missionary church through more than a century as a result of the power of a pastor who was on fire.

But Elder Merrill did not stop with inspiring his own people. We find him the moving spirit in organizing at Bluehill, a neighboring parish, in June, 1826, the Hancock Missionary Society Auxiliary to the Baptist Board of Foreign Missions of the United States. That society functioned until 1842, when it was merged in the Hancock County Association. Until his death the Sedgwick pastor continued to be the missionary leader among the churches and his brethren, and his memory is fragrant and his influence still abides in eastern Maine. An evangelistic preacher, an able and faithful minister of an older day, he is a fine example of a pastor's power to lead and inspire. Missionary pastors now, as then, will make missionary churches.

PRESIDENT COOLIDGE AND THE SIOUX

That was a historic scene at Pine Ridge Reservation in South Dakota when, in August, President Coolidge, as Supreme Chief of the Sioux tribe, to which he had been admitted as Leading Eagle (Wamblee-Tokaha), addressed 10,000 Sioux and inspected their progress in farming and manual education. Some of the Indians came in expensive automobiles, while others, gayly dressed and painted, rode bareback into the President's presence, all showing the greatest respect for the head of the nation and the first president of the United States to be adopted by the tribe. The National Council of the Sioux presented a memorial urging the President's support to obtain their claim against the Government for confiscation of the Black Hills and other treaty lands, the claim amounting to \$850,000,000. The President in his speech reviewed the Government's efforts to give the Indians citizenship and protection from the unscrupulous whites. He said it was with satisfaction

he approved the epoch-making law, the Indian Citizenship Act of June 2, 1924, which brought them all into a new relationship to the state and federal government, making all native-born American Indians citizens of the United States. He said this symbolized the consummation of what for many years had been the purpose of the federal government—to merge the Indians into the general citizenry and body politic of the nation. He reviewed the growth of Indian education, and showed a thorough knowledge and grasp of the Indian problem. "Peace and understanding cooperation now reign everywhere," he said. Changed conditions made close cooperation between the states and the federal government in the general care, education, health and welfare of the Indians. He said that more than 10,000 Indian young men served in the army and 2,000 in the navy during the world war, and rendered distinguished service. Never forgetting the religious and missionary influences, he said: "I realize that much of the progress that has been made by the Indians is due to the sacrifices of the early missionaries and that the missionaries of today are important factors contributing much to their education and moral advancement, making it more possible for the Government to carry out the policy of making them all self-supporting citizens. The missionary chapter, indeed, is the brightest in our Indian record."

THE RESIGNATION OF CHIANG

The Nationalist cause in China has received a setback by the resignation of Chiang Kai-shek, generalissimo of the Nationalist armies. He was regarded as the hope of the Kuomintang, and his withdrawal from public life deprives his party of a leader. He was considered the political heir of Dr. Sun Yat-sen, whose aide and secretary he had been, and whose policies he was expected to carry out. His mission was to unify the country under a single central government, and with this aim he marched his army northward and took Shanghai. The Bolshevik movement, which he opposed, had much to do with his downfall. He says his forces were becoming infiltrated with communism. He could not agree with other generals on a plan of campaign, and when his Nanking government was faced with failure, he resigned all office and fled to Shanghai. What will happen next in the military way is uncertain, but Nationalism is not dead in China, neither is Christianity.

EVANGELISM AND ENLISTMENT

We call special attention to Dr. Frank Smith's article on "The Year's Task in Evangelism." The task set before the Committee on Evangelism and the program which it has announced is in harmony with the resolution adopted by the Northern Baptist Convention, which reads as follows:

Resolved: That we record our profound gratitude and

thanksgiving to the great Head of the Church for the best year of evangelism in the history of the Convention;

That we urge our churches to throw themselves heartily into the advance movement outlined by the committee of fifteen;

That in view of the fact that large numbers of persons whose names are carried upon the rolls of our churches are not actively participating in the work and worship of the churches, and that their active enlistment would itself constitute a revival of huge proportions in our denomination, we recommend that our churches establish a definite standard of membership and inaugurate a program for the enlistment of their entire membership, and the reclamation, so far as it may be possible, of those who have become inactive, gradually eliminating those who cannot be reclaimed;

That the committee of fifteen formulate such a program and, as a part of its task, assist the churches with plans and methods to carry it out.

The committee is doing its work; all that is now required is the enthusiastic cooperation of our churches. Surely in these days of declining church attendance and a waning interest in spiritual things, the active re-enlistment of an inactive church membership is the first essential in a program of evangelism that hopes for permanent results.

OUR MISSIONS IN CHINA

We take from the annual report of the Foreign Mission Society the following statement concerning the effects of the present situation in China upon our Baptist missions. We give it editorial place with the view that it may get more attention than it might as part of a report.

"The most visible effect of the disturbances upon Baptist missions has been the departure of most of the missionaries from their stations. Not that there has been any general hostility to the missionaries. On the contrary the Chinese about them have been generally friendly. In most cases the missionaries have left interior posts where comparative quiet prevailed and where friendly Chinese surrounded them lest any far-off clash of Chinese and Westerners should make their presence at their stations a hindrance to the real progress of Christianity in China. They have moved only reluctantly and on advice of consuls. Before leaving they have made all possible provision for the continuance of the work. And the work does go on even in their absence. The Chinese Christians gather in their chapels and worship. Chinese physicians carry on their ministry of healing. Chinese teachers, long associated with the missionaries and their labors, seek to instruct the young. Believers are baptized. The Chinese who have accepted the Christian way are tested as by fire, but just as has always been true in the history of the Church of Christ many of these humble Chinese Christians are standing forth amidst ridicule and personal danger as worthy to be catalogued with the heroes of the faith. The work is not destroyed. It is seriously hindered. Responsibilities which the missionaries have always intended to give over to the Chinese as soon as they should be ready to assume them have of necessity been placed upon the Chinese, often under unfavorable circumstances. It is not all a loss. Some mistakes will be made, no doubt. On the other hand, some Chinese Christians, given

heavy responsibilities under trying conditions, will the more rapidly grow in the knowledge and stature of Christ. Furthermore, the missionaries are as far as possible remaining in Shanghai, Swatow, or neighboring Japan, ready to return to the stations to resume the work just as soon as conditions permit. The Chinese Christians express the desire for their return, affirming that the day when missionary collaborators will no longer be required is by no means in sight. To be sure, a new relationship between missionary and Chinese fellow workers is bound to exist. The Chinese must increase, and the missionary decrease. It must be a truly Chinese church. Yet it may well be that after time has passed it will be seen that, as in Boxer days, and as in apostolic times, opposition and persecution build the church of Christ."

NOTE AND COMMENT

¶ On an old church calendar we find a meeting announced of "The Sunshine Makers." What a fine name that is for a class of little people. And what a pertinent motto for people of all ages. True Christianity is intended to create them, in our own and all lands. Be sure that every Sunshine Maker is a winning representative of the Master whose way of life is love, kindness, joy and peace.

¶ We congratulate Rev. S. D. Bawden on the honor of having a new village in South India named Bawdenpet. This is to be a model village, worthy of the missionary who has devoted his life to raising criminal castes in Kavali to the level of a Christian life.

¶ The *Book of Remembrance for 1928* is now in preparation. In addition to features which have endeared its predecessors to thousands of Baptists, it will contain interesting stories from mission fields and striking statements of achievements and needs, told in brief paragraphs for daily reading. With all this new material, the book will nevertheless be limited to a convenient size and shape and will be sold for the same price as in the past. About 15,000 copies of the *Book of Remembrance for 1927* have been distributed. In its new form it will have greatly increased value as a handbook of prayer and missionary information. It is to be hoped that the number of its readers will be correspondingly enlarged.

¶ Among numerous other summer visitors who called at headquarters was the new President of the Northern Baptist Convention, William C. Coleman of Wichita, Kansas. He is taking his task seriously and earnestly. While in New York he visited the offices at 276 Fifth Avenue, interviewed all the officials who were not then on vacation, asked many questions and obtained a large amount of information about the various enterprises of the denomination, for use in his field work. He proposes to devote considerable time to visiting the churches and to conferences with laymen in various parts of the country.

¶ A fine response has greeted the appeal made by the Board of Missionary Cooperation for special meetings of all Northern Baptist associations. All who attended the Chicago convention are actively in favor of the special session plan. To have association meetings experience something of the thrill of that convention will have an excellent effect on all Northern Baptist activities. The association programs will be of

exceptional interest because of the fact that as many as possible of the Chicago program speakers are to be drawn into service for the benefit of the association.

¶ Of course you remember the World Tour last winter and Elihu Norton's Commentary in January issue. The Board of Cooperation promises us another January event, equaling in interest even the World Tour. It will be announced in due time for the first month of 1928. In the meantime let your curiosity have free rein and do not miss the next issue.

¶ The death of S. Edgar Briggs, vice-president of the Fleming H. Revell Co., brought grief to a very wide circle of friends and associates. For nearly thirty years connected with the well known publishing house, he was recognized as one of the ablest and brightest men in his chosen profession, and was by all esteemed for his Christian manhood and fine qualities. He carried a very heavy load of responsibility, and never knew what it was to spare himself. The publishers' world can ill afford to lose such a worker. The missionaries had a warm place in his affection, and he sought to secure for missionary books a large number of readers in order to make their publication possible. He will be widely missed.

¶ About 1200 people were present at the opening session of the Oregon State Convention, in Portland. The Northern Baptist Convention was carried to the delegates through the stirring representations by Dr. T. J. Villers and Rev. E. T. Starkey. That is a way whereby to extend the influence and spirit of the Convention through the country.

¶ The Editor has received so much refreshment of spirit in the vacation period from reading *The Upton Letters*, by Arthur Christopher Benson, that he commends the little volume to his brethren in the ministry. Not a recent book, but dateless in application to life, and lifting one to a high plane of thought. The suggestions on preaching are worth thinking about, as are his views on many other subjects.

¶ It was a pleasure to greet Dr. J. Y. Proctor of East China, who made a hurried trip to America during the early summer for special conference with the Foreign Mission Board. Dr. Proctor has served in China for nearly thirty years. Since 1914 he has been secretary of our East China Mission, and is now missionary representative on the China Baptist Council, an organization of Chinese Baptists, and a member of the executive committee of the National Christian Council of China. He has had a leading part in helping Chinese Christians to assume larger responsibility in the administration of their work in full fellowship with missionaries. Under his wise guidance the work has made such gratifying progress that it is today being carried on largely by Chinese.

¶ According to Professor Irving Fisher, of Yale University, the American dollar today has a purchasing power of only sixty-eight cents based on its pre-war value. Translated into terms of missionary finance this means that a gift of \$1,000 to any of our missionary organizations will produce only as much missionary work as a gift of \$680 did before the war. Let us bear this economic fact in mind when we make our contributions or pledges for next year.

¶ Captain James P. Cadman, veteran of the Civil War, writes from California: "I have found all the copies of *MISSIONS* excellent reading. I let some of my Christian neighbors read copies and I find that they also greatly enjoy the magazine." This plan of sharing good things with one's

neighbors is most commendable. We hope other subscribers are making friends for *MISSIONS* in this way.

¶ An event of world interest that occurred during the summer was the formal dedication of the great Peace Bridge between Buffalo, New York, U.S.A., and Fort Erie, Ontario, Dominion of Canada. This marked the forging of another link binding together in friendship the peoples of the United States and of Canada. As is well known, the long boundary between the two countries, extending a distance of more than three thousand miles from the Atlantic to the Pacific, has not a single armed fortification on either side. This has been regarded as one of the political wonders of the world, especially in Europe, where unfortified boundary lines between different states are almost unknown.

¶ The Missionary Education Movement has published a Silver Jubilee Booklet in commemoration of the twenty-fifth anniversary of its founding. The history of the Movement is full of interest. Those of us who remember the beginnings and the early conferences at Silver Bay will not lose the thrill of the new missionary program and enthusiasm. It is not easy to realize that only twenty-five years ago the young people in the churches had practically no missionary program, while nearly all the modern methods of bringing the missionary enterprise into the churches were lacking. The Missionary Education Movement helped to inspire the developments that now mark the missionary church—the mission study classes, the church school of methods, the summer conferences, and the organizations such as the World Wide Guild, the Royal Ambassadors and the Children's World Crusade in our own denomination—these centering in our alert Department of Missionary Education. All honor to the band of Christian men and women who originated and supported the Missionary Education Movement. The second article in the booklet is by Harry S. Myers, secretary of the lectures and exhibits of our Board of Missionary Cooperation, who in 1902 was the young people's representative of the Free Baptists. One of the most significant services of the Movement has been its production of textbooks. These make a notable contribution to missionary literature. Conferences are at present held at six points, with the aim in all to develop trained missionary education leadership. To develop Christian education in the churches is the aim and function of the Movement as it enters upon its second quarter century. It has laid solid foundations for the future.

¶ We welcome the *Home Mission College Review*, a bi-monthly which is to be the organ of the colleges for Negro youth mainly supported by our Northern Baptist Home Mission Societies. The first number appeared in May last. The editor is Prof. Benjamin Brawley of Shaw University, one of the foremost of our Negro educators, and the printing is done by the Judson Press. The salutatory says the threefold aim is to give to the public better acquaintance with the work in the colleges operated by our Baptist missionary organizations, to afford for the teachers and advanced students an outlet for scholarly effort, and to furnish such a medium generally for Negro Baptists and other Christian workers who labor for the moral and spiritual welfare of the country. Ten institutions of higher learning are immediately interested. The officers of the Home Mission and Publication Societies have given hearty approval of the project. We congratulate Prof. Brawley on the contents and appearance of the *Review*, which is to be published four times during the college year, not in vacation time. It has a place to fill.



One of Jesus' Teachings on Prayer

And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, they shall have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. But when ye pray, use not vain repetitions, as the heathen do; for they think that they shall be heard for their much speaking. Be not ye therefore like unto them, for your Father knoweth what things ye have need of, before ye ask Him.—*Matt. vi: 5-8.*

A Prayer by Thomas Aquinas

Grant us, we beseech Thee, Almighty and most merciful God, fervently to desire, wisely to search out, and perfectly to fulfill, all that is well-pleasing unto Thee this day. Order Thou our worldly condition to the glory of Thy Name; and, of all that Thou requirest us to do, grant us the knowledge, the desire, and the ability, that we may so fulfill it as we ought; and may our path to Thee, we pray, be safe, straightforward, and perfect to the end. Give us, O Lord, a steadfast heart, which no unworthy affection may drag downwards; give us an unconquered heart, which no tribulation can wear out; give us an upright heart, which no unworthy purpose may tempt aside. Bestow upon us also, O Lord our God, understanding to know Thee, diligence to seek Thee, wisdom to find Thee, and a faithfulness that may finally embrace Thee; through Jesus Christ our Lord. Amen.—*Thomas Aquinas (1225-1274).*

Thoughts Concerning Prayer

From Never Man So Spoke

As we review the Gospel story from the scene of the baptism at the Jordan to the cross on Calvary, one of the features that invariably attracts our attention, as it stamped itself indelibly upon the hearts and memories of His inspired biographers, is the prayer life and teaching of Jesus. Here we see the closeness of the communion between the Son and His Father, the intimacies too deep for words, the reality of prayer as it draws upon the divine reservoirs of sustenance, refreshment and power.

Prayer was normal and natural to Jesus, a very part of His life. His conscious relationship to the Father made constant communion with Him a delight and gladness. Prayer was the connecting wire that kept Him in communication with the Unseen but not Unknown.

Worship and prayer in some form are universal, and in all lands and ages and among all peoples, civilized and

uncivilized, human desire has reached out toward the something higher. Man's attempts to pray if recorded would make a painful and pathetic chapter of human history. Jesus makes God known as a loving Father to Whom His children can come freely with their thanksgiving and their requests, Who is not only ever ready to hear them but desirous to have them come, and Who will grant what He knows to be for their highest good.

At First I Prayed for Light

At first I prayed for Light:—
Could I but see the way,
How gladly, swiftly would I walk
To everlasting day!

And next I prayed for Strength:—
That I might tread the road
With firm unfaltering feet, and win
The heaven's serene abode.

And then I asked for Faith:—
Could I but trust my God,
I'd live enfolded in His peace,
Though foes were all abroad.

But now I pray for Love;
Deep love to God and man;
A living love that will not fail,
However dark His plan;—

And Light and Strength, and Faith
Are opening everywhere!
God only waited for me till
I prayed the larger prayer.

—*Mrs. E. D. Cheney.*

Prayer and Devotion

Prayer promotes the spirit of devotion, while devotion is favorable to the best praying. Devotion furthers prayer and helps to drive prayer home to the object which it seeks. Prayer thrives in the atmosphere of true devotion. It is easy to pray when in the spirit of devotion. The attitude of mind and the state of heart implied in devotion make prayer effectual in reaching the throne of grace. God dwells where the spirit of devotion resides. All the graces of the Spirit are nourished and grow well in the environment created by devotion. The absence of a devotional spirit means death to the graces born in a renewed heart.

Devotion engages the heart in prayer. It is not an easy task for the lips to try to pray while the heart is absent from it. The charge which God at one time made against His ancient Israel was that they honored Him with their lips while their hearts were far from Him. The very essence of prayer is the spirit of devotion. Without devotion prayer is an empty form, a vain round of words.—*E. M. Bounds, in Essentials of Prayer.*



COMMENCEMENT AT THE JAPAN BAPTIST THEOLOGICAL SEMINARY



FACULTY, COUNCILLORS AND TENT SUPERVISORS AT OCEAN PARK. SEE PAGE 562



STEVE QUONESTIWA, A CHRISTIAN AMERICAN INDIAN, AT ENTRANCE OF THE KIVA UNDERGROUND CEREMONIAL CHAMBER WHERE HE RECEIVED TWO YEARS TRAINING AS SNAKE CHIEF

Mission Pic

A COLLECTION OF PHOTOGRAPHS
MISSIONARY ENTERP

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STORY HOUR AT THE OLIVIST CH

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GRAPHS TRATING VARIOUS PHASES OF OUR
INTERP T HOME AND ABROAD



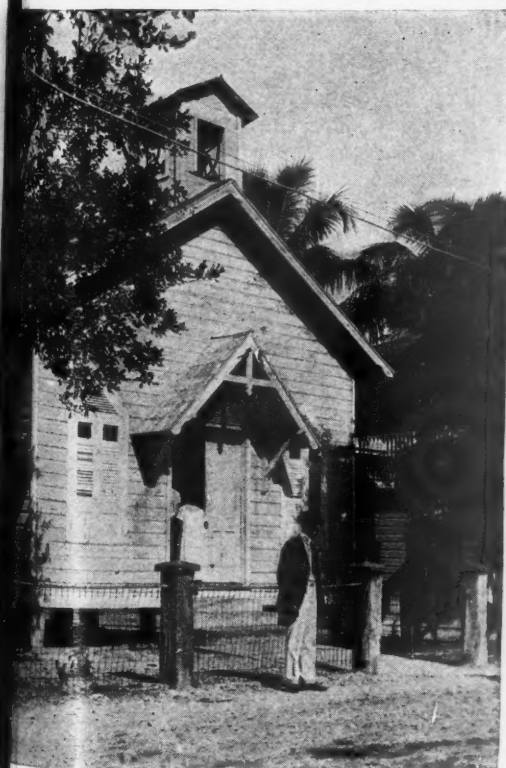
THE OLIVIST CHURCH, CHICAGO, ILL.



STUDENTS OF THE LATVIAN BAPTIST THEOLOGICAL SEMINARY AT RIGA



DR. DAVID DOWNIE AND MRS. DOWNIE PHOTOGRAPHED AT THEIR HOME IN
COONMOOR, SOUTH INDIA, BEFORE HIS FINAL RETURN TO THE UNITED STATES



A BAPTIST CHAPEL IN SANTURCE, PORTO RICO



GIRLS' DORMITORY IN ILOILO, PHILIPPINE ISLANDS

A Message from Chinese Baptists to American Baptists

THE FOLLOWING MESSAGE FROM THE CHINESE BAPTISTS IN OUR THREE CHINA FIELDS WAS SENT TO THE FOREIGN MISSION SOCIETIES BY THE CHINA BAPTIST COUNCIL: IT SHOWS THE FINE SPIRIT AND ATTITUDE OF CHINESE CHRISTIANS IN THE PRESENT CRISIS



DEAR Brethren and Sisters: Although the sea separates us, we think of you. When we recall the progress made by the Chinese churches through more than half a century, we recognize that it is due to the guiding hand of God and your help through your contributions to us in money, men and in spiritual things.

In this time of trouble and political and social changes, your deputation came to encourage us with an expression of warm affection and fellowship.

In his opening message, Dr. Franklin said:

"As representatives of Northern Baptist Boards in America we recognize that there can be no change in our missionary objective, which is to bring men everywhere into discipleship to Christ. At the same time we believe that changes in the conduct of Christian missions in China are not only inevitable but desirable as well. Churches are emerging in China with a righteous aspiration for leadership in and direction of the Christian movement in their own land. In this fact we rejoice sincerely.

We believe that the Spirit of God guides and inspires your development as truly as ours. We firmly believe that Christ lives in the Chinese churches as well as in the Western churches. We believe that the fulness of the spirit which came to the Church in Antioch, came in like manner to the church in Jerusalem. We also believe that the Holy City is as truly in the churches in Swatow, Shanghai and Chengtu as it is in the churches in Boston, New York and Philadelphia.

Christianity is not the religion of the West nor of the East. It is fitted to meet the needs of men everywhere, all of whom must be free to develop as they may be led by the Spirit of God. We rejoice in a Christian movement in China which we believe should develop its own life according to the genius of the Chinese people, and should adapt itself to their needs and longings. Thus, and thus only, can Christianity become native to Chinese soil.

We are here to ascertain what the Spirit of God is saying to the churches in China, and we bid you be bold in your message. Let there be no timidity. Tell us the deepest conviction of your souls. Our traditions as to the absolute equality of believers and the freedom of the local church bid you voice your deepest feelings regarding any changes in methods that must be made. You stand at a strategic moment. Others wait to know what you will say at such an hour.

However desirable or necessary may have been the procedure of other years in the administration of Christian work in China, we recognize that the day now dawns when the chief responsibility for the determination of policy should lie, not on boards in foreign lands, but on the Christian forces of China in fellowship with boards whose assistance is desired. Our Board has authorized us to say that we are here to ascertain how the Christian forces in America may co-operate most helpfully with the churches in China in work for which those churches should accept the chief responsibility. Help us, please, to answer the question with a clear

recognition that processes of cooperation may necessarily be different in different regions according to the progress already made.

At the same time, we realize that changes in methods alone will not suffice. We believe that most of the problems in Christian missions are to be solved in the realm of a fellowship which is based on a glad consciousness that in Christ men of every race should enjoy liberty, fraternity and equality. Personally I desire faith that transcends all racial and national barriers. In fullest fellowship we shall find solution of our problems.

But let us realize that the weakness of the Christian church almost everywhere is its failure to reproduce the life of Christ adequately. At this hour let us realize afresh that our first responsibility is not only to preach Christ but to give Him a chance to re-live His life in us. And let us here catch a fresh passion for sharing Him with men everywhere."

When we think of things past and hear the earnest spiritual message spoken by Dr. Franklin, we give you our fullest honor and our heartiest thanks, because we know that you are established in the faith and thoroughly understand the gospel.

Although we are members of different nations and races, we all belong to the human family and are one in the household of our Heavenly Father, being all disciples of Jesus Christ, His beloved Son. Let us speak for the Chinese church from our hearts in order that we may mutually understand each other and, hand in hand, enter into service in God's vineyard.

The Christian church has been greatly influenced by the revolutionary movement. The Christian movement is really the mother of the present revolution. Just before his death, Sun Yat-sen said: "I have worked hard for forty years for the people's revolution. Its aim has been to obtain freedom and equality for the Chinese nation." This statement sufficiently represents the prevailing spirit of the political revolution of the masses. Naturally, the Chinese church, in the midst of the present movement, guided in its course by the teachings of the Bible, will work courageously for the accomplishment of the three principles of self-government, self-support and self-propagation.

Not only this, but the great zeal of the new cultural movement is misinterpreted as an unreasonable attack on the Chinese church. After further study it will become evident that the purpose of the attack is really dissatisfaction with our church. Through such attacks the opportunities and responsibilities for the work of the Chinese church have been greatly increased.

The Chinese people have emerged from a period of blind following to a time of choice. They are like people awakened from sleep. Their criticisms may not be wholly just, but their zeal in seeking after truth has opened a new era for the church, with heavier responsibilities and greater work before it. From now on we are not going to accept all the teachings that the churches

of the foreign nations bring to us. We are going to receive only the pure truths, viz., the personality of Jesus and His salvation, and introduce them into the heart of the masses of China, as the standard of life.

Delegates from South, East and West China, meeting in Shanghai during these troublesome days, have centered their effort on making a program to meet the need of the hour and to answer the call of God. We quote from our findings the following:

(1) We recognize that the greatest need of the indigenous church is not money, nor men, but the deepening of the spiritual life of Chinese Christians, which is the foundation of the church.

(2) The relation of the Chinese church to the mission boards should be based on the principle of the Christian doctrine of the Fatherhood of God and the Brotherhood of man, all being equal in Christ Jesus, the Saviour. Inasmuch as the Chinese church continues to receive both the friendly financial support of the mission boards and the assistance of missionaries, and inasmuch as the relation of the church to the mission boards is daily becoming more firmly established, the Chinese church must occupy a position of equality with all the other churches in the family of God.

(3) We recognize that Christian workers from the West have in the past accomplished large things and that in the future task, although in many instances there are Chinese workers who can take their places, yet, because of the great opportunities and the magnitude of

the task, missionaries will still have an important place. We therefore hope that the mission boards will continue to maintain the missionary force needed by the Chinese church and to send missionaries who, by their lives and experience, are especially qualified to make a spiritual contribution.

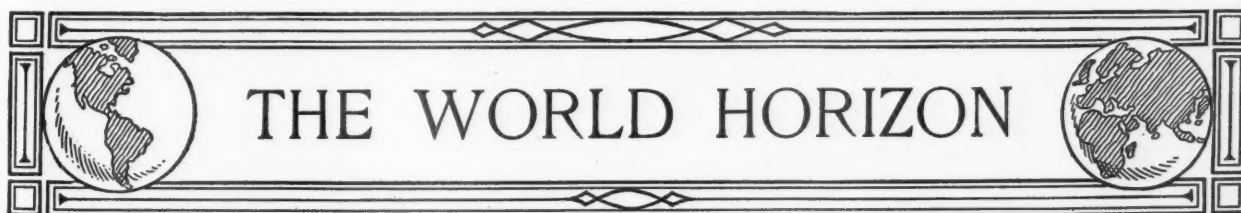
(4) We recognize the fact that the Chinese Baptist churches, in working out their ultimate aim of an indigenous church, have entered upon a period of co-operation with the Baptist churches of America both in the making of the program of Christian activities and in the carrying out of the same.

(5) The mission boards, in giving their friendly support to make it possible for the churches to continue to carry out their present and future program, should base their actions on the principles of Christian love in full respect for the autonomy of the church, and the boards are requested, therefore, to make their gifts in harmony with the program approved by the Chinese churches through their constituted organizations.

Through the study of the Bible, prayer and experience, the Chinese churches have learned lessons and we have openly expressed ourselves in the above. God our Father, whom we have come to know through Jesus Christ and His Spirit, who inspired our forefathers, will also inspire us and lead us in our co-operative effort to accomplish His will in China.

Signed on behalf of the China Baptist Council,

T. C. Bau, Chairman; S. K. Lo, Secretary.



Concerning the Philippines

The Philippine problem brought on an interesting discussion at the Williamstown Institute of Politics, which has become a recognized summer forum of importance. A proposal which created much interest was made by Pedro Guevara, Resident Commissioner from the Philippines to the United States. This calls for a conference between representatives of Congress and the Philippine legislature, to discuss and recommend a satisfactory solution of what should be done with the islands. The official position of the commissioner gave weight to the proposal, and his moderate and conciliatory address was taken as evidence that the radical Filipino leaders, instead of insisting upon immediate and absolute independence, are willing to accept some reasonable compromise, realizing that the United States have rights that cannot justly be ignored. Commissioner Guevara said the Filipino people and their constitutional representatives are eager to have the opportunity of showing to the world how much they appreciate the constructive leadership of the United States in the Philippines. This sounds a new and hopeful note. Among those who heartily approved the proposal was Prof. Paul Monroe of Columbia, who has recently been in the Philippines.

W. Cameron Forbes, formerly Governor-General of the Philippines, who did much for their development, advocated

the establishment of a separate bureau or department of the Government to take over control of the Philippines and all other dependencies of the United States. This would take the Philippine problem out of American politics and provide for a continuing policy toward the Philippines.

Other speakers on this subject united in giving praise to the late Governor-General Wood for his administration, and in recognizing his high character and the loss the country has sustained in his death.

African Backgrounds

We take the following admirable editorial from the *New York Times*. The information it contains will surprise many readers:

"One who takes an hour to read a pamphlet of twenty-five pages by Dr. James Weldon Johnson, Secretary of the National Association for the Advancement of the Colored People, will be disabused of the idea that all that the American negroes have is to be attributed to their home in the Western Hemisphere—that their ancestors brought nothing with them out of Africa. There is, in the first place, no one negro type. There are negroes and negroes as there are white men and white men. They range from Hima to Hottentot, from the negro whose features are preserved in the inscrutable Sphinx to the pygmies in the deepest recesses of the Congo forest. Negro poets penetrated in ancient times to Damascus, threads

of Negro genius wove themselves into the fabric of Mediterranean and Asiatic cultures, and the strains of their music reached shores far from their own African coasts.

"Their states and governments decayed with the rise of the slave trade, 400 years of which, it is estimated, cost Africa 100,000,000 souls; but traces of their background of industry and art and manners have survived even this continental catastrophe. They learned very early, perhaps the earliest of men, to smelt iron and forged instruments of usefulness and beauty. They were the first to raise cattle and use their milk. Invention extended agriculture and surrounded villages with the verdure and fruits of gardens. The blacksmith plied his trade all over Africa, and with him in many parts the weaver, the wood carver and the potter. Some knew how to make rugs and carpets and to set gold and precious stones. Even without the tuition of other continents their handicrafts became highly skilled.

"And it is, as more are aware, a continent of music. 'The fashioning of musical instruments is one of the industries to be found throughout the length and breadth of Africa.' Speaking of one region, a traveler said that every little goat-herd had his flute as the Greek shepherd had. But the paper by Dr. Johnson (author of a 'Book of American Negro Poetry' and one of 'American Spirituals'), which may be had of the trustees of the John F. Slater Fund, gives more details of this background. Two or three of the proverbs quoted serve to suggest the folk wisdom which has been handed on from generation to generation:

"Boasting is not courage.

"He who forgives ends a quarrel.

"Birth does not differ from death, as the free man was born so was the slave.

"The conclusion which the author reaches and which the open-minded reader will be ready to accept is that even those whose ancestors did not come to America but were carried hither in slave ships brought something more than the strength of their bodies out of the Dark Continent."

Woman Emerging in China

Mme. Sun Yat-sen, widow of China's now idolized leader, has announced her withdrawal from political life because the Kuomintang, or national party, was becoming the "tool of militarists," and she preferred to be outside the active movement, in which she had been a leader, until wiser councils prevailed. Speaking of woman's position in China to the delegates of foreign labor organizations attending a trade union conference in Hankow, she said:

"It is not easy to be a woman, and perhaps it is harder to be a woman in China than in any other place in the world. Our economic oppressions have been greater. We have been completely disqualified politically. Education has been reserved almost entirely for the men. Socially our life has been more circumscribed, more bound by customs that have been designed to make a free life the unique heritage of men and an unfree life the heritage of women, than has been the life of women in perhaps any Western land.

"Today Chinese women are emerging. To the outsider it seems quite miraculous, but although we who are working for the emancipation of Chinese women recognize the miracle

that makes this rebirth possible at all, at the same time we recognize the stupendous difficulties involved. The whole weight of traditional forces is against us—traditional economic forces, traditional international forces, and in addition traditional social and family forces.

"It is not easy to be a leader of Chinese women today. We are beset not only by the obstacles in the way of national and economic emancipation, but also by great obstacles of criticism; personal attacks, the open disapproval of the conservative classes. We, women of China, are fortunate, however, in one respect. The Kuomintang, which is leading us, is determined that our oppression, like the oppression of all exploited peoples and classes, shall end. Our program for emancipation receives complete support.

"Yet the task ahead of us is great. In it individual desires, individual emotions, must be forgotten, merged into a common struggle. It is a time in China when great liberating movements that are above and beyond personalities are taking shape, and Chinese women leaders, from Canton, the birthplace of the revolution, to Peking, the stronghold of reaction, are throwing themselves wholeheartedly into the battle to rid both China and women of the bondage that has kept them enslaved for centuries."

Kind to Animals Movement in Japan

Japan has observed in Tokyo its first "Be Kind to Animals Week," or more literally "The Week for Loving Animals." The week was a tremendous success. The literature of the American Society for the Prevention of Cruelty to Animals had been procured and translated. There was a poster contest and an exhibition, and 60,000 people visited the exhibition and carried away the literature. The Boy Scouts helped and gave out half a million sets of colored cards showing pictorially the proper care of horses. The movement was started by Mrs. Frances H. Cameron Burnett, an American woman living in Tokyo. She was honored by the Mayor of Tokyo with an official appointment, and was personally invited by Prince Tokugawa, President of the House of Peers, to talk before the Pan-Pacific Club on "the meaning and aim of our First Be Kind to Animals Week in Japan," and by the Pan-Pacific Good Relations Society of Tokyo to talk on the same subject. The press gave hearty support, and much good will result, in securing better care and more intelligent treatment of animals, especially horses.

Russian Defeat in China

A staff correspondent of the *Trans-Pacific* of Tokyo, in announcing the utter defeat of Borodin and the Russian communistic policy in China, says the changed attitude of the Chinese is perhaps nowhere as clearly stated as in the resolutions passed by Chinese students at their mass meeting to celebrate the Student Movement Victory in 1919:

"That the Nanking Government be requested to lead an attack upon the Wu-Han false government; that all communistic elements in the various schools be cleared up; that Mr. Wang Ching-wei be warned not to take any part in the Wu-Han activities; that the Nanking Government be asked to execute Messrs. Hsu Chien and Teng Jan-dah, and that M. Borodin be driven away from China."



The Northfield Conference on Evangelism

REPORTED BY BENJAMIN T. LIVINGSTON



THE INTERDENOMINATIONAL COMMISSION ON EVANGELISM AT NORTHFIELD

FOR several years the Commission on Evangelism and Life Service of the Federal Council of Churches of America has been holding a Conference at East Northfield, Mass. This year the Conference met June 22-24.

Northfield is always beautiful whether in summer or winter. The Connecticut River, running north and south, with well cultivated farms on each side, presents one of the most picturesque landscapes to be seen anywhere. On the east side of the river is the girls' seminary, and about four miles down the river is Mt. Hermon, the boys' school; each school having an enrolment between five and six hundred students.

Northfield will always be associated with the spirit of evangelism, as the outstanding evangelist of his generation, Dwight L. Moody, was the founder of the schools. Mr. Moody also inaugurated not only the College Students' Conference but the General Workers' Conference, which has been a vital factor in maintaining and strengthening evangelical faith not only in New England but throughout the world.

Under the wise and gracious leadership of Rev. Charles L. Goodell of New York, Executive Secretary, the Commission has been drawing the denominations more closely together in their organized efforts to evangelize. The following denominations were represented: The Christian Church, Congregational, Disciples of Christ, Evangelical Synod of North America, The Friends, Methodist Episcopal, Methodist Episcopal South, Northern Baptist Convention, Presbyterian Church in U. S. A., Presbyterian Church in U. S., Primitive Methodist, Protestant Episcopal, Reformed Church in America, Reformed Church in U. S.,

Reformed Episcopal, Seventh Day Adventists, United Brethren, United Presbyterian, United Lutheran. In addition the following organizations were represented: The American Bible Society, Central Bureau of Churches of Europe, Y. M. C. A., Evangelistic Association of New England, The Men's Church League and The Federal Council.

Each service was opened with a helpful devotional service conducted by one of the representatives. The spirit of prayer pervaded the meetings from the very beginning. The Conference was favored this year with the presence of Dr. C. W. Gordon of Winnipeg, Canada, who led in a series of devotional addresses. His expository method of treating the Scriptures, and his spiritual insight, brought us not only nearer our blessed Lord but gave us a vision of the spiritual life in its outreach after the lost. Dr. F. L. Fagley of the Congregational Church spoke on "Spiritual Development through Worship," presenting to each member a manuscript on "Exercises in Devotion."

Dr. Floyd W. Tomkins spoke on "Our Spiritual Needs," involving closer fellowship, clear vision, less controversy, a stronger hold on moral issues, and the fuller realization of our opportunities for service. He also emphasized the spiritual need of the world, and spoke of its hunger for truth and light, and the need of the Spirit of Unity on a Christian basis. Dr. J. Campbell White spoke on the "Men's Church League" which was formed about three years ago. Its four outstanding elements are, personal evangelism, stewardship, religious education, and the missionary objective. A vote was passed that we look with favor upon the efforts of the Men's Church League to enroll and enlist one million persons

who shall become living witnesses for Christ in winning others unto Him.

Our own Dr. John M. Moore delivered an important address upon "Conserving and Enriching Church Membership." He stressed not only the individual but the social implications of the Gospel of the Kingdom in his emphasis of the Kingdom aspect of the Evangel. Bishop W. F. Anderson, of the Methodist Church, spoke on "The True Evangelism," and gave us the results of his long experience.

Dr. Adolph Keller, Secretary of the Central Bureau of the Churches of Europe, spoke on "The Present Evangelistic Situation in Europe," interpreting the situation in Europe for evangelicals at the present time, showing how difficult and yet how wonderful are the opportunities for a United Evangelical Church. The Conference was greatly impressed by his address. Dr. George Irving, of the Y. M. C. A., delivered an address upon "Winning Disciples to Christ." It was an intimate account of his own experiences as he travels over the country, helping men to do personal work, and also in winning men for Christ and His Church.

The important result of the Conference was the adoption of a "Proposed Interdenominational Program of Evangelism" for the year beginning September, 1927, to June, 1928. One part of the program reads: "We recommend that all people everywhere should read, during January, the Gospel of Matthew, and that during the first twenty-one days of February the Gospel of John shall be read." Another very important paragraph reads as follows: "Many churches and related bodies are planning to give special attention to a careful study of the life of our Lord Jesus Christ during the next three years, in memory of the corresponding three years of His public ministry, approximately nineteen centuries ago. We look upon this as a favorable opportunity to call upon all people everywhere to give themselves with renewed consecration to the study of His life, and with wholehearted determination to bring the knowledge of our Lord and His saving grace to multitudes that know Him not, and to learn how His way of life may become operative in all the areas of human relationships in our modern world; and further do we commend those movements in our various denominations which seek in organized fashion to make these years particularly fruitful in the spiritual life of the churches and in their ministry to the complex and confused life of the world."

A Case of Witchcraft

BY HENRY ERICKSON OF BELGIAN CONGO

IN the little village of Soyo, just a short distance from the mouth of the Congo River, we have a native teacher by the name of Andre Masungu. It is not his own village, but he was sent there by the missionary to become the Christian teacher and preacher in that village.

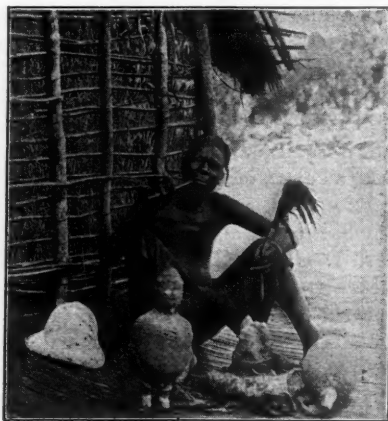
In another village one of the natives died. The people did not believe that he had died from some natural cause, but believed that he had been bewitched, that someone else in the village was a witch and had eaten his spirit and so had caused the man's death. So they sent for the witch-doctor to come and find out who it was in the village that was the witch.

The witch-doctor came to the village, bringing his paraphernalia with him, his skins, feathers, paints, fetishes, and three or four boys to help him in the smelling out process. These boys are instructed to go down to the creek, down to the watering place where the women would get their water, and to hide themselves in the tall grass nearby and listen and hear what the women would say, and then come back and tell the witch-doctor what they had heard. Of course it would not be long until the witch-doctor would know who it was that the natives believed was the witch, or he would find out who in the village was the least liked. Well, in this village there was an old woman who was a widow and was also crippled. Because she was old and crippled she could not work her garden and raise the food necessary for her own support. So she was somewhat of a burden to the rest of the villagers.

After three or four days of the smelling out process the witch doctor decided that he was ready to make the accusation and he called all the natives together in a large circle in the center of the village. Every man, woman, and child of the village had to take his or her place in that circle. When the circle was complete the witch-doctor entered, his body painted white, a skin down in front and another behind, feathers in his hair, rattles on his wrists and ankles, a buffalo tail in one hand and another fetish in the other hand. Then he began to dance around the circle, dancing, jumping, twisting, gyrating, shouting, yelling as if he were crazy. When he came around the circle to where this old widow woman was standing he swayed over toward her, and then, seemingly with a great effort, wrenched himself away from her and,

letting out an awful yell, dashed around the circle. Then he came around again, dancing, twisting, shouting, yelling, until he again came to where the old woman was standing, and again he swayed over toward her and again with a great effort seemed to wrench himself away from her and let out that awful shout. In doing this he was indicating to the natives that there was an evil spirit in this woman that was drawing his spirit, and each time he wrenched himself away and let out that awful shout the natives joined him in an answering shout.

The more he did this the more excited they became until they had reached that stage of frenzy that he considered the proper one for his purpose. Finally he came around the circle again to where the old widow was and pointing his finger at her said, "Ngeye i ndoki" (You are the witch). The poor old woman threw up her hands and shouted, "I am not the witch. I had nothing against this man. I did not eat his spirit. I did not kill him." But the witch-doctor had said that she was the witch, and the rest of the people joined him in claiming she was the guilty person. So the only way the poor woman could prove her innocence would be by taking the poison-test. The witch-doctor would get the bark of a very poisonous tree which he would crush into powder and steep in hot water, or perhaps he would squeeze out the juice from the center of a rotting banana tree and then mix the powdered bark with this juice. He would then give this poisonous liquid to the accused person. If the victim became violently ill, the people would say, "See there! See how the poison says she is guilty!"



AN AFRICAN WITCH-DOCTOR AND HIS FETISHES

It so happened on this occasion that government officials heard of the trial that was taking place in this village and they sent an officer with some native soldiers to stop the trial. They arrived just in time to prevent the witch-doctor from giving the poison. So they stopped the proceedings, and removed the woman to San Antonio, the State Post, at the mouth of the Congo River, where they locked her up in jail for safe keeping.

She had been there for some time when the district governor came around and was told about her. He wondered what he should do with her. Finally he sent for Andre Masungu, at Soyo, three hours distance away. Masungu came down and the administrator told him about this woman and why she was in prison. Then he said, "If I send her back to her village, the natives, believing she is a witch, will force her to take the poison-test and she will probably die. If I turn her loose, she is old and crippled and helpless, and she will starve to death." And then he said to Masungu, "Will you take her to your home and take care of her?" That is a preposterous question to ask a native of Congo ordinarily. If you belong to their tribe, to their family, they will share their last bit of food with you. But if you do not belong to them, to their tribe or family, you need not expect to receive much pity from them. But Masungu, of course, is a Christian, and he said, "Yes." And he took the old woman home to the village of Soyo. He built her a little hut of mud walls and thatch roof. He bought some blue denim cloth, and with his little hand sewing machine sewed her a dress, undoubtedly the first real dress this woman had ever had. Masungu's wife brought in food, corn, peanuts, sweet-potatoes, manioc, etc., from her garden, and Masungu would buy other food at the marketplace.

So they began taking care of this woman. It was not long until the natives began asking questions. "Why are you doing this?" "Does she mean anything to you?" "No. I never saw her before." "Is she any relation to you?" "No." "Can she do anything for you?" "No." "Well, then, why are you wasting your money on this old woman?" And Masungu told them why. He told them again the story he had often told them before, the story of God and of God's love, the story of the Christ and of the cross. And then he said to them, "If God is so good to me, and if Christ was willing to do so much for me, then why shouldn't I be willing to help this poor old helpless woman?"



A GROUP OF TEACHERS IN BELGIAN CONGO. ANDRE MASUNGA STANDS SECOND FROM THE LEFT

Now Masungu was receiving at this time a monthly salary of twenty-five francs. At the time of this story a franc was worth about five cents, thus giving him a salary of \$1.25 per month. He can occasionally do a little sewing for others, or a little trading, and so earn a little more, perhaps as much as a dollar and a half per month. Yet he spent at least one-half of a month's earnings to buy the goods with which to make a dress for this woman. And month in and month out he and his wife used their food and bought other food wherewith to feed her.

Masungu is not rich in this world's goods but he certainly is rich toward God. And he shows something of the power of the gospel of Jesus Christ in the lives of the black folks of central Africa.

Carrie E. Putnam

AN APPRECIATION BY
MISS ELSIE N. CHANEY

Miss Carrie E. Putnam came to Burma in 1886, being the first single missionary to work in the school for Karens at Maubin, and during the more than forty years of missionary service she spent all but three months in that station. Her forty years of missionary life was divided into four terms, one of them being ten years and three months between furloughs. She was now ready to retire and was going to her own little home in Mayville, N. Y. to spend the remaining years in the beautiful surroundings of that country. Her good-byes had been said, her trunks were nearly packed and it lacked just a few days of her sailing date when she was suddenly stricken with paralysis from which she never recovered. She was brought to the General Hospital of

Rangoon, where after twelve days of helplessness and semi-unconsciousness, she quietly passed away to the Master

she loved, on April 5th, the very day she was to have sailed to America.

Miss Putnam was much loved and admired by everyone. Her knowledge of the Pwo Karen language, her devotion to her work, her deep interest in the people, her deep spiritual insight, all endeared her to missionaries and Karens alike. We are sorry that the home church and friends cannot have the benefit of her long years of experience in the mission field and the blessing of her strong personality, but we know that she, at times, dreaded the years of inactivity there and we feel sure that for her "it is better to be with the Lord."

☆☆☆

"I feel urged on behalf of myself and the Morningside Baptist Church to thank you for that wonderful, remarkable July number of MISSIONS. The Convention report was beautiful, concise, comprehensive, and profoundly sympathetic. I lived it all over again. You wrote from my heart. MISSIONS is always very good. If there is a good magazine anywhere as MISSIONS, I have failed to find it. MISSIONS is the best magazine of its kind in the world."—P. C. Larson, Sioux City, Iowa.

Board of Missionary Cooperation

The New Book of Remembrance

The new *Book of Remembrance* will soon be ready for distribution, and Northern Baptists will find the 1928 issue of unusual interest. This will retain the features, such as the birthday list, which have made it so popular in the past. The scope of the book has been broadened by including a great variety of information regarding the work of the denomination on home and foreign fields and one page will be devoted to each day of the year. The *Book of Remembrance* is a favorite Christmas gift book and the forthcoming number will be especially suitable for this purpose. Those who wish to send it abroad, or for any reason desire an early delivery, may insure shipment from the first printing by placing orders now with the Board of Missionary Cooperation.

The Second Honor Roll of Churches

The entire denomination will be interested in the next Honor Roll of Churches. This will contain the name of every church which raises one-half of its annual missionary quota in the first six months of the fiscal year and will be published late in November. This list will appear in the denominational papers and it is hoped will contain every name which was flashed on the screen at

Chicago, besides those churches which are going to take this opportunity to join the ranks of Northern Baptist Honor Churches, which some found difficult to do in time for credit to be given at the Chicago Convention. Why not end the first six months of the fiscal year as successfully as the month of May?

A Splendid Report

An encouraging situation is revealed in the financial report up to July 30. Twenty-eight states have made possible a record Honor Roll by contributing more to the Unified Budget than they did during the same period last year. The total receipts have increased accordingly, \$116,022.78 more having been contributed for missions this year than last. These are the figures: \$777,910.54 received to July 30, 1927, compared with \$661,513.79 up to July 30, 1926.

The twenty-eight Honor States, arranged alphabetically, are: Arizona, Northern California, Southern California, Colorado, Connecticut, Delaware, Dist. of Columbia, Idaho, Illinois, Iowa, Kansas, Maine, Massachusetts, Montana, Nevada, New Hampshire, New Jersey, New York State and New York Metropolitan, North Dakota, Ohio, Pennsylvania, South Dakota, Vermont, East Washington, West Virginia, Wisconsin, and Wyoming.



HELPING HAND

Impressions of China and Japan

BY MRS. A. W. BEAVEN

I have been asked many times since my return from China and Japan "Is Christianity a failure in the Orient?"

How can a religion that one knows, believes and uses be a failure? How can a religion that God gave not be suitable for all His children?

We, in propagating it, may have made mistakes. We may have to change some of our policies, our methods, our attitudes, but the religion of Jesus Christ is never a failure.

As I bring you the impressions of my trip, instead of outlining one conference after another, I want to group these impressions around five topics, illustrating these topics as far as possible from experiences that came to me.

I might briefly sketch the itinerary, so that you may have in mind the places of the Woman's Society visited. In Tokyo I visited the Kindergarten Training School, some of the kindergarten work, and the Girls' Dormitory; from Tokyo, I went north to Sendai—an overnight trip—visiting our girls' school there; south again to Kanagawa Girls' School at Yokohama; then a long overnight journey east, visiting our Bible Training School and Meade Settlement at Osaka, one of our kindergartens at Kobe, our Girls' School at Himeji and a glimpse of the Inland Sea Work. In China I was only in Shanghai; this was a disappointment, but it gave me more time for conferences with our missionaries from the stations, whom we couldn't possibly have conferred with under normal conditions. Besides our woman's work, I visited some of the work of the General Society, conferred with many native leaders, both men and women, visited native churches and some of the work of the denominations.

The topics I want to touch on are: (1) Status of Women; (2) Evangelistic Work; (3) Social Service Work; (4) Training of Leaders; (5) Opportunities for Native Leadership and Responsibility.

The Status of Women.—There has been a growing feeling in some quarters that special work for women is not needed; that the cause of womankind has been so far advanced throughout the world that women are on a different footing than they used to be.

In some countries this is true; in other

countries it is not true. Sometimes it is a bit of a shock to find that in a country where you expected to find it, it was not there; in a country where you didn't expect to find it, there it was.

So it was with quite a feeling of surprise that I did not find the Japanese woman on the whole as independent as her brother. There is in the heart of the Japanese women such a willingness, such a beautiful spirit, such a graciousness, that a stranger wonders if they are not bound by an excessive technique of courtesy, if they are not held down by the corresponding vices of their virtues—a meekness and retiring spirit that seems at times to abase the personality that we Christians think of as one of God's greatest gifts to us. I am thinking of one of our beautiful Christian women, one of our first Japanese women to take their place alongside of Japanese men in educational work; how little we women of the West appreciate her struggles, the background against which she strives, the conditions under which she works, that are the results of attitudes instilled into women for generations.

It was a joy to sit with some of our Japanese women in Tokyo, as they formed their women's committee of our Baptist Mission; watch them function

and plan their work to help their Baptist sisters in their church development. Our Baptist women in Japan are fighting a hard battle; they need our sympathy and our earnest prayers, as well as our financial help.

In China, probably because I didn't expect to find it, I was thrilled with the women Christian leaders.

One of our conferences was with a small group of Chinese women leaders interested in all the Christian agencies that help their people.

The Chinese women were so vivacious, so forceful, so spirited, alert and willing to express themselves, that one felt that they were a most influential part of the revolution for a new China. For instance, a representative group of Chinese women were ready to greet the Southern soldiers when they arrived; besides a welcome and tea, they reminded the Southerners that the women of Shanghai expected all the promises regarding woman's rights to be lived up to.

So we see the mass of Japanese and Chinese women striving and longing, hoping and sometimes attaining, what we take for granted.

If I could give a dollar out of every ten dollars that passed through my hands, to bring Christ, who alone has brought us all our gifts, to womankind throughout the world—I would be happy. If I could visualize that money, backed by my prayers, helping to develop some of these native women in Japan and China that I met, then I would be satisfied.

Our Evangelistic Work.—The only reason that we are in the Orient is because of Evangelism—to bring the message of Jesus Christ, the Son of the Living God, to all the world. All our work should be evangelistic; as long as that is primary our work will be successful.

One of the constant notes that kept ringing everywhere was the necessity for strong native churches; the conviction that the place of the native church must be magnified and that we as women must help in building up these native churches into strength and power.

The unit of value in Christianity is personal at first, so our biggest task is our evangelistic work. It is an inspiration in the Orient to see and feel the power of Jesus Christ as it works in the lives of all kinds of people, no matter what their color, class or sex may be.

I must tell you about a little group from our church at Himeji, who sent to this Board a gift of love. Miss Amy Acoc told me this story and gave into my care this gift of theirs to bring to the Board. Miss Acoc was eager to have



MISS ALICE CHEN, PRINCIPAL, AND MISS SOLLMAN, VICE PRINCIPAL, AT ENTRANCE TO THE WOMEN'S BIBLE TRAINING SCHOOL, SWATOW, SOUTH CHINA

the women of the church get together for the first International Day of Prayer, on March 4. It didn't look as if it would be very successful, because Japanese women do not leave their homes as easily as we American women do; but finally the Baptist women—seventeen of them—came to her home for luncheon, and later other women from other denominations came in. During luncheon she was explaining to the women how the Christian women all over the world were gathered today for the first time to pray that the gospel message might be carried to all people and that hearts might be opened to receive it. A light shone on the face of one and quickly she said, "Oh, yes, we are to march fourth (March 4th) as women by uniting in prayer for God's blessing on our undertaking of spreading the Gospel of Jesus Christ." I feel perfectly sure that our committee there in America, as they planned for this international day of prayer, did not pick March 4th because of its significance; but can you catch the inspiration of that little group of Japanese women gathered together and with their love for symbolism, weaving into our plan for our first international day of prayer, the thought that we as Christian women were to "March Fourth." From this group came this small but precious gift of money—precious because they gave what they could—to our society to help in sending the message of God's love to all the world.

Let me take you quickly from the Inland Sea to the Margaret Williamson Hospital in Shanghai, where your heart is torn with many emotions—delight at seeing so many Chinese babies, little brown miniatures of their elders; sadness at the sight of so much and such awful physical suffering. In and out among the benches that fill the foyer of the building, you see the evangelists talking earnestly to patient after patient awaiting their turn in the clinic, about the comfort and peace and strength that Jesus came to bring to them; into their homes and out into the country to their villages, he follows them, teaching and leading, helping and strengthening those who need so much what Jesus can give. These are only two pictures of the great work that we are doing in our evangelistic field that could be duplicated many times.

Our Social Service Work.—This work has been a great blessing to the Orient; not only for what it has done but for what it has prompted others to do.

When we see some one else doing a kindly, thoughtful thing, it stimulates the group to do the same thing. So in



ZENRIN KINDERGARTEN CHILDREN, KOBE, JAPAN, WITH FRIENDSHIP DOLL FROM AMERICA

Japan we see many community enterprises fashioned after our Christian enterprises—young men's associations, orphanages, etc. They tell us that many of them have to have Christian leaders heading them up and carrying them on to success. I so well remember the splendid work that is being carried on in the Meade Community Settlement at Osaka—training in better care of babies, teaching in cooking for the mothers. English classes for the young men. Definite results in social service work of this kind seems easier to obtain in Japan because they have such a reverence for their teachers. I wish all of you could see our kindergartens—They really do look like a garden of children with their bright colors. The parents are so proud of their little ones as they sing in English, "Good-morning to you," or play the group games, or make something with their hands. A child is such an easy wedge into the home, where Jesus should reign supreme; and from the home back into the community, through the native church, should flow service for others.

All of our Christian social service work should feed constantly into the building up of the native church, from which eventually should flow the power that creates institutions in society to do as Jesus taught us to do—feed the hungry, care for the sick, and minister to all in need.

Training of Leaders.—We have schools of all kinds to train our native Christian leaders. Here is a school in China turning out educated Christian mothers; here, in another place, a school sending out into the community trained leaders. In Japan, we have our splendid schools—another training girls to be evangelists, another

training girls to be kindergartners; others, giving girls a Christian education and the inspiration of personal contact with mature Christian women. It was such a thrilling experience to visit our girls' schools in Japan—listen to them sing Christian songs, hear them discuss Christian principles and watch their faces radiate the love of Jesus that was in their hearts.

We hear a great deal about registration of schools in China; in some places there is definite anti-Christian feeling, in others a friendly feeling.

Dr. Chen said that they didn't look with favor upon any religion that was taught for the purpose of dogma. They did look with favor upon the teaching of religion as a means of producing personality and character.

Opportunities for Native Leadership and Responsibility.—Such opportunities are unlimited. Here at home many are asking how much money and time and lives will the native Christians be willing to put in as they ask for more responsibility in the work which is dear to our hearts. If there is any ray of light in our stringent financial condition at home, it is that the native Christians are rising to the emergency in their giving and in their living; in some place it may be small, in others it is heroic. I can remember so vividly the joy and satisfaction and pride with which so many of the missionaries who had had to come to Shanghai, told me about the native workers at their stations who were carrying on the work during the missionaries' absence—efficiently, splendidly and valiantly.

China seemed to be filled with instance after instance of native heroism, consecration, loyalty and love for the cause of Christianity that warmed one's heart.

In this financial crisis, the native leaders in Japan have said we cannot stop our work because of the lack of the funds; we will keep on and be responsible ourselves for the money. I am not discouraged about foreign missionary work; movements swing and motives change, but the real motive of foreign missions remains the same, "Go ye into all the world and preach the Gospel." Christianity is an experience as well as a belief, and we are still eager to take the power of Jesus Christ that transforms and uplifts to these who know Him not.

NOTE.—Mrs. Beaven was a member of the special commission appointed by the Foreign Mission Societies to visit China, Japan and the Philippine Islands. Her visit was an inspiration to our missionaries and she brings back stimulus to the churches.



TIDINGS

Receipts Large—Expenditure Small

Mrs. Mary E. Bloomer, treasurer, reports that the sum received to date for the Golden Anniversary Fund is \$599,345.37. It is due to efficient and conscientious management that the sum spent during the Golden Anniversary Campaign was kept down to \$34,955.53. This amount covers all expenses, including the Historical Book, the hymnal, "Songs of Joy," the celebration at the Northern Baptist Convention and all publicity.

What the Cut in the Missionary Budget Means to Our Society

Owing to the fact that Northern Baptists gave only \$4,397,000 last year on an operating budget of \$5,360,000 all Societies and Boards have been compelled to curtail their work. In the case of our Society a budget of \$473,821 was approved, but by action of the Finance Committee this has been reduced to \$341,874. This means—no supervisor for the Eastern District this year; no salaries for missionaries and teachers on furloughs; no replacing of missionaries taken off to meet other cuts; no medical assistance during illnesses; cuts in the Christian Americanization Department, Baptist Missionary Training School and on field appropriation, advertising, publication, organization and interdenominational cooperation. No new work can be undertaken, and at this moment six applications for new workers are in the office. There are crying needs from California for new missionaries among the Mexicans and Japanese; for a missionary among the Italians in a suburb of Brooklyn; need for a worker in Columbus, Ohio, to carry on work started by volunteers which has grown so large it cannot be continued without a missionary. To all these and many more the "Board" must say "no" because of lack of funds and inability to carry on work already established.

Through Mississippi Floods

"When through the deep waters I call thee to go"—

Mrs. S. E. Bailey of Dermott, Arkansas, tells simply, with no apparent thought that she has done anything remarkable, a tale of heroism and service

in the Mississippi flood. She lived for two weeks in the Public School building, where the water rose so high that she could run a boat about in all her rooms. She had spent \$300 the past year to build an assembly room for her mission classes. The room was nearly ruined; some of her chairs floated away, her organ was lost and the piano so water-soaked that it is probably beyond repair. She could have gone to the hills of Arkansas, but hearing that there were about 200 men, women and children living in the colored school house, she decided this was a good chance to minister to them. She writes that she had to sleep on chairs turned to the wall, which was very uncomfortable, but the Lord gave her strength to endure it. She lived on crackers, for there were only two stoves in the building and these were in such constant use by mothers who needed to cook for their families that Mrs. Bailey unselfishly contented herself with her cracker diet.

She was placed on the Red Cross Committee to help in the distribution of the supplies and to look after the sanitary conditions of the refugees, many of whom had lost all they had and were utterly discouraged. To them Mrs. Bailey told

Outbound

Miss Rhena Brokaw of Lansing, Michigan, sailed on July 16, for Santa Ana, El Salvador, to fill a vacancy and to take charge of the sixth, seventh and eighth grades in our school there.

Miss Marion Parker of Lowell, Massachusetts, sailed on August 13 for Managua, Nicaragua. The church in Lowell, of which Miss Parker is a member, provided a generous outfit for her, and a farewell reception so full of love and cheer as to send this young missionary on her way with high courage and a heart eager for service.

Both Miss Brokaw and Miss Parker have had some Spanish in preparation for the language they must use in their work.

Under very difficult and trying circumstances, because of the fire and the erection of the new Orphanage, Mr. M. L. Rickman and his family have done such splendid work at Kodiak, that it was with deep regret the news was received that he and his family felt they must give up the work there and return to the States. Mr. Rickman's great love for the children, his interest in our Society, and his efficient administration have won for him the highest regard and confidence of Northern Baptists.

Mr. and Mrs. W. A. Goudie of Fruita, Colorado, with their two young children, sailed on July 13 for Kodiak. Mr. Goudie will succeed Mr. Rickman as Superintendent of the Orphanage.



MR. AND MRS. M. L. RICKMAN AND DAUGHTER

the story of a loving Heavenly Father who could comfort and help in such dark hours and give courage and strength for new effort. New faith and hope were born as a result of her confident, untiring message.

A Beautiful Memorial Gift

Many hearts have recently been stirred in various parts of our country as Miss Eleanor Blackmore told her audiences of the great need of a Christian hospital in

Nicaragua. They, with others, will rejoice to learn that two friends have given \$15,000 as a memorial gift of their

the work; is there anything else we can do?" In answer to their question comes this splendid, enheartening project for



MISS ELEANOR BLACKMORE

mother, for the establishing of this needed hospital. With this money a building, which was formerly a private hospital in Managua, has been purchased, and will begin a blessed ministry to the sick poor of that vicinity and also afford an opportunity for leading many to love and serve the Great Physician.

Follow These Leaders

"Baptists may be *summering* but they can't be *slumbering*," writes Mrs. W. P. Topping in an excellent letter sent to the circle presidents of Illinois. Wonderfully the women of that state gave to the Golden Anniversary fund. No other state so far exceeded its quota as did Illinois. But Mrs. Topping did not permit these splendid givers to say with a sigh of relief, "Now it's over, we can relax." Instead she calls upon every Woman's Circle to take the responsibility of seeing that their church raises their full share of the State Missionary Budget.

In four other states the women have definitely organized into what is called a "Golden Opportunity Committee" with the purpose of making sure that their State Missionary Budget is raised. It is interesting to note that this has come about because so many women who never before had done anything for the missionary cause became so interested in the work, through the Golden Anniversary Campaign, that they wrote their State Directors, "We are going to miss

accomplishing the whole denominational task. The states thus far organized for this great work are—Illinois, Idaho,

Connecticut, Oregon and Ohio. Let the women of every circle make it their task at once to have their state "follow these leaders" and put our budget-raising so far over the top that all our former workers may be well-manned and some of these challenges for new work met.

Hallie F. Embree

Hallie F. Embree, faithful missionary to the Spanish-speaking people in Los Angeles, died on May 12. Since 1913 she has given in a consecrated way of her time and energy to these people and her service reaped the large reward of changed lives as affected by the gospel of Christ. Miss Embree was born in the town of Berea, Kentucky. Her parents left the Kentucky home early in her life to travel west, so that her education and training were received in the public and high schools of the Middle West. After several years of study at Berea College she was graduated with the degree of bachelor of science. Then after further training at the Missionary Institute of Nyack, she was sent out by the Christian and Missionary Alliance to Argentine, South America. Here she served for seven and a half years, before entering upon the work of the Woman's Home Mission Society in Los Angeles.



THE FAR LANDS

A Boy Scout Camp in Burma

As a new venture I conducted a Boy Scout camp for ten days at Maymyo. Early in the year I urged them to save for it and a few did. Maymyo is far north and as most of my boys had never been out of their own district, I felt the school would be justified in spending some money in the camp as an educational venture. Forty-eight boys finally made the trip and I met them when they arrived. We had a great camp. The boys did their own buying and cooking. I took turns eating with the various patrols and though their food was largely curry and rice, I like it and thrive on it. With the aid of a little fruit, lettuce and cabbage, which are readily obtainable at Maymyo, I got along nicely. We had early morning coffee. Then breakfast at nine o'clock, after the main part of camp work was done. After breakfast, we put the boys through many scout tests, took short trips to places of interest and did

other camping stunts. Two long trips, one to a fine waterfall and the other to a tremendous gorge and high bridge, were eye-openers for the boys, who began to realize what a gorgeous and extensive place this native land really is. Supper came about four in the evening and after dark a camp fire with songs and stunts. Swimming was a part of the fun and the boys almost froze to death in water that was a joy to me. All in all the camp was most worth while and at least forty-eight boys in my school have a bigger notion of their native land than before. The whole thing cost the school about 65 dollars.—Paul R. Hackett.

An Interesting Wedding in the Philippine Islands

While the special deputation sent by the two Foreign Mission Boards to the Far East was in the Philippine Islands last February, one of its members, Secre-



RECEPTION AT THE MARRIAGE OF DR. JOHNSON AND MISS DOROTHY HAWES AT ILOILO, P. I. SECRETARY FRANKLIN IS STANDING NEXT TO DR. JOHNSON, AND REV. D. B. MACQUEEN NEXT TO THE BRIDE

tary J. H. Franklin, officiated at an interesting wedding ceremony. On February 18, 1927, in the presence of numerous Filipinos, missionaries, and other American residents at Iloilo, Dwight L. Johnson, M. D., and Dorothy J. Hawes, R. N., were married in the large hall of the new Nurses' Home. The accompanying photograph shows the reception after the ceremony. Dr. and Mrs. Johnson are designated to the Mission Hospital at Iloilo. It will be recalled that an article giving Dr. Johnson's first impressions as a new missionary appeared in *MISSIONS* in February.

A Lahu Wedding in Bana Village

BY RAYMOND B. BUKER

The courtship had been going on for about three months. Tuesday of this week a letter was received from the groom, who is the teacher or pastor in a village about four hours walk from here. The letter requested permission to marry the girl, a teacher in the school here at Bana. As the "Great Teacher" (Mr. Young) had no objections, the ceremony was set for Friday of the same week. I understand that at the same time the letter was received here at the Mission, the girl received a letter which contained the proposal. Our letter was not delivered until the girl accepted and informed the messenger of her decision. The chapel was gorgeously decorated last evening

with cherry blossoms. There must have been several trees robbed of their most beautiful branches, for it was not bouquets but branches that formed the main part of the chapel decorations.

At 7.30 a. m. we were visited by one of the influential citizens of the village and asked to come to the feast. Mr. Young, Sr., does not take in the native cookeries, but the reckless "young fry" rush in where angels fear to tread and they accompanied the ambassador to the early repast. At every marriage there is a feast. The first table is composed of the head-man of the village, the elders, and, in this case, the white teachers. The second table is for the young men of the village, the third for the old women, and the fourth for the young women. Thus it was that I ate my first curry and rice with chopsticks. My brother was initiated a couple of days ago when he made a medical call in a village some two hours distant. The advantage of training is seen when the fact is taken into account that this morning he ate four dishes of rice and curry while I ate three. The dessert is tea. Having partaken of the dessert, we were called by the chapel bell to the marriage ceremony.

When I arrived at the chapel, the wedding party were seated in four chairs at the front of the room. Mr. Young gave a short speech in Shan, translated into Lahu by his son. I do not know what he said. We all went up and congratulated

the couple after the benediction had been pronounced. They shook hands with all. The felicitations being over, I was horrified to see the bridegroom start down the aisle without his new mate. She followed a few yards after. Two hours later they came separately to the Mission house to bid us goodbye. To get home they must needs walk to the village of the groom. Think of it. A bride less than a day old being made to walk three hours to her husband's home. In all that distance he will probably proceed ahead of her some yards and she will follow like a slave meekly to whatever the future has in store. No wonder our preparation for baptism out here has a series of questions concerning the treatment of the wife by the husband.

In the Mission Hospital at Sooriapett

MRS. A. J. HUBERT

We have been in this country for nearly 29 years. Looking back over that time, I remember very well the first patient I had to attend to. It was a poor outcaste Madiga woman. After she got well the people began to come slowly, but with great doubts. During these years God has given us a wonderful victory through the medical work.

One morning a merchant from this place came to our dispensary. I knew him very well. Sometimes he is called "the Christian Narsiah." After he had

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taken his bottle of medicine, he smiled and said: "Amah, do you still remember your first experience when you came to Sooriapett?" I said, "O yes, Narsiah, I do!" "Well," he said, "When I think about it I feel ashamed. We did not take medicine from your hand, and we never would allow you to come near our shops. But those things have all passed away. One rupee has sixteen annas; fifteen annas from our caste have gone, one anna only is left and that will go too." We believe that we were guided by God to this field and therefore our work is spreading and the number of patients is increasing every year. Of course medical work in India is often not so easy. The great ignorance of the people often makes the work very unpleasant and disagreeable.

For several months we had a merchant woman in the ward. The Bible woman and all of us tried hard to make her understand that Jesus loved her. The Bible woman is a great singer and this patient became first of all very interested in our Christian hymns. It seemed she never would get tired of listening to the songs. She was a sweet woman, but worn out by pain and fever and sometimes very fretful. Through Christian hymns the Lord opened her heart. In time she attended prayers and listened with great joy to the Bible stories. One evening I came into the ward unexpectedly and saw the patient and the nurse reading the Gospel. When she saw me she took the Bible and pressed it to her heart and said: "Amah, this book I must have; whatever it costs I will pay, but I cannot go home without it." The next morning I brought her the New Testament and she had the money all ready for it. She said: "I will read every day in this holy book." It was a great joy to me to see how the Lord had taken possession of that woman. Every day I saw the book under her pillow. One morning I asked her why she did not put the book on the table, at least for the night, but she replied: "I have learned to understand the book. I love it so much that I like to have it always near me."

The hospital has been open all the year. Sometimes we had the wards full and it was hard work, but we thank God that He gave us every day the needed strength and courage to pull on. The people have been willing to pay more than ever and I am thankful for it, as I could not run the hospital at all without Indian money. We have not had any sickness amongst the hospital staff, and all have done faithful work.

We had 356 in-patients and 5,838 out-patients. The number of treatments

given was 14,361. Our motto for the next year is: Trust in God and work.

Commencement at the Japan Baptist Theological Seminary

The photograph on page 545 shows trustees, faculty and student body, including three students from the Tokyo Theological School who had been attending the classes. The following week the Seminary was to move to Yokohama to become a part of the Mabie Memorial School as a part of a larger and more far-reaching program in our work in Japan.

The man clutching his diploma and looking down is Mr. Sugaya who is taking up the pastorate of the Fukiai Church in Kobe, a new struggling church with a fine spirit in a densely populated section of Kobe and near to the Zenrin Kindergarten.

Second to his left is Dr. Y. Chiba, long leader of the Baptist forces in Japan and president of the Seminary. He becomes

vice-president of Mabie Memorial. Behind him is Dr. C. B. Tenny, who will be president of Mabie Memorial at the urgent request of the Japanese who insist that a foreigner can start off the school with more Christian freedom and better recognition from the Japanese Government than would be possible for a Japanese. At his left is Prof. Sasaki, for many years connected with Duncan Academy. Dr. D. C. Holton stands next to him. He is Professor of Church History and Secretary of the Japan Baptist Mission. Miss Elma Tharp is Assistant Secretary and with Mrs. Tenny (standing behind her) assisted in the English teaching of the Seminary. Standing with hands folded at the other end of the picture is Prof. Takagaki of the Mary Colby School for Girls and a Trustee of the Seminary. Back of Mr. Sugaya and to his right is Prof. Sawano of Old Testament, whose father was a pioneer Baptist preacher who was killed in the great earthquake of 1923.



THE HOME LAND

A Successful Church Vacation School

The accompanying picture shows the Vacation Church School held in Fallon, Nev., June 6-24-27. This was the first school of its kind held here and while some doubted if it could be made a success the results are very pleasing. The enrolment reached 95, and the average daily attendance was 55. On the last day the parents were invited and a demonstration of our daily work was given as a program. The W. C. T. U. gave

\$5.00 toward the expense of the school as an expression of their appreciation of our efforts to serve the community. This with the free-will offerings taken on the last day made the schools self-supporting. We expect to hold another school next year.—Fred A. Reese, pastor.

Evangelism in an Inter-Mountain State

This last year has in many respects been the best year of my ministry. Of the fourteen series of meetings held, all have been intensely interesting. At



VACATION CHURCH SCHOOL AT FALLON, NEVADA

Shiloh Church in the country twenty miles from Flagler the attendance was the best of the four series of meetings I have held at that place. Eighty extra chairs and other seats were secured to accommodate the crowds. Some drove eighteen miles to these services. When we first started the people thought they could not gather before 8:15, but in a few nights they were coming at 7:00. We hear much about the wonderful interest of by-gone days, but interest will be the same today when we get where the Holy Spirit can use us, and conversions will result as at this place. Shiloh Church was pastorless at the time of the meetings, but has since secured a splendid man to lead them.

Another revival was held at Twin Lakes Church, in the country twenty-two miles from town. The building was likewise crowded at this place. Some drove a distance of thirty-five miles to these meetings, and though all the ranchers had cows to milk, they would begin to drive in before sundown. This was also the fourth series of meetings I have conducted at this church since its organization about nine years ago. The first meeting was held in a school-house that at times could only accommodate one-fourth of the people who came. This meeting resulted in raising money for a new basement, and in a year I returned and held a series of meetings in the new and beautiful basement building.

Meetings were held at Peyton on the Rock Island Railroad. This place, they said, had never had a revival, though many attempts had been made. But these meetings resulted in a real revival for the town and community, and many

conversions and accessions to the church resulted. Also as a result the Peyton Church has since paid the long standing debt on their building, and is now looking forward to the building of a parsonage.

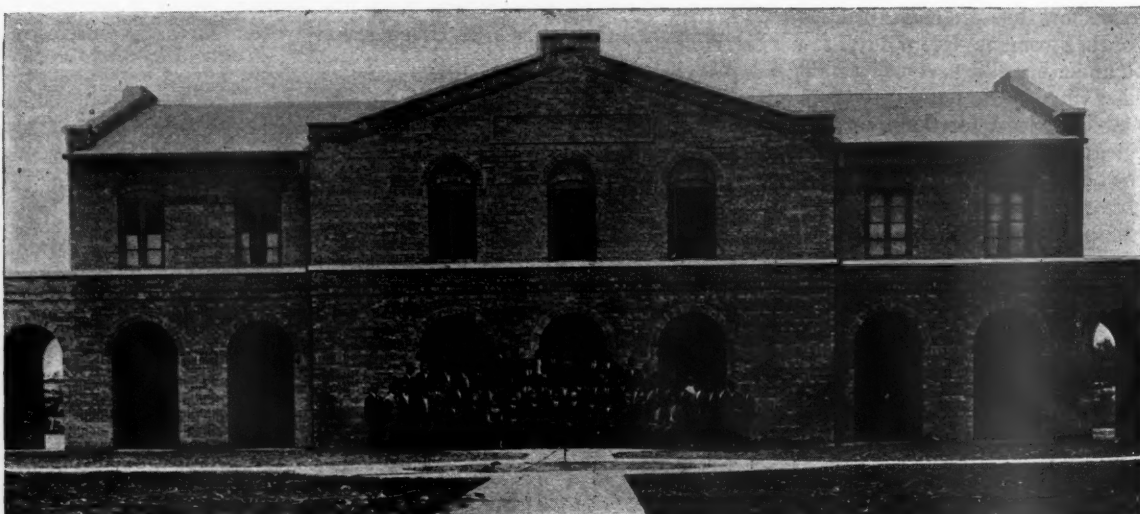
Another meeting was held at Steamboat Springs, a new church, organized a little over a year ago by Rev. F. I. Blanchard, chapel car evangelist. Though a new organization, it has some of the most loyal members to be found anywhere. This series was admitted by people of other denominations, as well as our own, to be the most successful ever held in the town. All the extra chairs and seats were secured that the building would hold; platform and floor space were occupied around the wall by children and men. In this meeting forty-two came forward, and since November first forty-one people have been added to their membership. The converts began at once personal work and other forms of active service. We also secured additional pledges for the pastor's salary.

The following has been accomplished during the year: Travelled 4,202 miles; held 594 public meetings; wrote fourteen articles for publication; addressed fifty-two sessions of Sunday school, and made 914 visits; conducted 176 prayer meetings held 68 children's meetings; four after-meetings; preached 440 sermons; delivered 88 addresses, and 325 conversions resulted, with scores of re-consecrations and young people who gave themselves for life work. Received 142 for baptism, and forty-seven by letter and experience while in the various meetings.—*Rev. E. M. Steadman, Director of Evangelism in Colorado.*

The Spiritual Trend in Christian Center Work

A steady advance has been made by most of the centers, some of them having an unusual success. Without in any way diminishing the efforts of being of service to the community in the many problems which confront the average foreign neighborhood, the trend is more and more to put a larger emphasis upon the ministrations in the spiritual realm. The reason for this is twofold. The workers are anxious for it, and the work itself demands it. After a given number of years on a field, a great many lives have been touched and a spiritual interest kindled which must be given a place and an opportunity for expression. A number of centers already have fireside or vesper services which in value rank with any young people's meeting in any live church. Some centers have gone further and have already for some time been conducting worship services for the young people of the community. Conversions and baptisms are regular by-products, and one center baptized 47 candidates last Easter. Nearly all the centers have foreign pastors conducting services in their own language for the adults.

To the already long list of centers in our Convention has been added a new one during the year. It is West End Center in Boston. This institution was purchased from the Episcopalians and promises to be one of the leading centers. It has already made a place for itself in the community, and during the coming winter one of our strongest center workers will take up the work here, and we will soon hear from West End.—*Rev. John Hestenes, Director.*



ADMINISTRATION BUILDING, BAPTIST SCHOOLS AT SALTILLO, MEXICO. SEE MR. DETWEILER'S SURVEY ON PAGE 534

Around the Conference Table

Early Morning Prayer

"Like as the hart desireth the water-brooks,

So panteth my soul after thee, O God.
My soul is athirst for God;
Yea, even for the living God.

When shall I come to appear before the presence of God?"

Baptist women are urged to remember the following request for prayer:

Miss Jane Skiff, missionary among Chinese, Locke, California, writes: "We have lost for a time from Sunday school most of the junior boys, and the very few older ones who were in Sunday school. The causes were a perfectly good bulletin board covered with pictures showing children kneeling for prayer before going to bed; an old lady saying grace at table, other people praying, George Washington kneeling at prayer. Then we talked about prayer. We sang prayer hymns. And the B. Y. P. U. read aloud at different meetings Helen Barrett Montgomery's book "Prayer and Missions." It made a strong impression on these youthful minds, and they began to report that they had prayed. But the Chinese schoolteacher, a new man in our midst, told them it was superstition. He told them that he had been a Christian himself, and knew all about it. He told them that Jesus was another good teacher, and it was right to obey the Ten Commandments, but that prayer and church-going and Sunday schools were unnecessary. He emphasized it by going hunting and fishing on Sundays, taking the older boys with him. The girls were not influenced by his lecture, which I understand was delivered at school. But some of the boys are back now, and the others will come back. I want to make these girls and young women good pray-ers, and make them dissatisfied to marry boys who are not Christians. You see, we still need your prayers."

"If we with earnest effort could succeed
To make our life one long connected
prayer,

As lives of some perhaps have been
and are;

If, never leaving Thee, we had no need
Our wandering spirits back again to lead
Into Thy presence, but continue there,
Like angels standing on the highest stair
Of the sapphire throne—this were to
pray indeed.

"But if distractions manifold prevail,
And if in this we must confess we fail,
Grant us to keep at heart a prompt
desire,

Continual readiness for prayer and
praise,

An altar heaped and waiting to take fire
With the least spark, and leap into a
blaze."

—Archbishop Trench.

Stewardship of Time

Mrs. A. J. Mitchell, East Orange, N. J.

TIME—God in the beginning of our life, and God in the ending of our earthly life, and all the time in between loaned to us by God!

With this in mind, it is well that we pause to consider our stewardship of time, to see that our time is rightly proportioned.

"A time to work, and a time to play,
To gather new strength for the rest
of the way.

A time for friendship, a time for love
A time to worship our God above."

Since our time is given to us by our Heavenly Father, we should strive to fill all the hours with our best. Are we in an office?—then let us go at our tasks with joy and zeal; we are doing them as unto God. Are we at home? In school? In the shop? Wherever and whatever our routine of life may be, if we know we are in the right place our tasks will take on new luster because we are filling the hours God gives us with service.

It makes us stop to ask: Are we using the hours to the best advantage? A definite time for prayer is essential that we may learn the Father's will for us.

Good reading, some book which will leave us stronger; right friendships; pleasures which will add strength to our bodies and clearness to our minds—these are all right uses of our time. When we think that our twenty-four hours a day are loaned to us by God, we will realize our responsibility to fill them full with the right things—to do our work with joy; to give ourselves with a joyous abandon to the tasks which face us.

How do we spend our time? Our stewardship concerns not only the hours spent in direct church service, important though they may be; it takes in the twenty-four hours of each day. Do we spend our time in a way to glorify God?

GOD'S MINUTE

"I have only just a minute,
Only sixty seconds in it,
Forced upon me—can't refuse it,
Didn't seek it—didn't choose it,
But it's up to me to use it,
I must suffer if I lose it,
Give account if I abuse it—
Just a tiny little minute,
But eternity is in it."

Is My Name Written There? is the line of a song which we used to sing with a great deal of earnestness. Many church members looked just as eagerly for the name of their church on the Honor Roll presented to the Northern Baptist Convention in Chicago. That Honor Roll meant that the churches whose names appeared on it had paid one-twelfth of their missionary quota for this denominational year. Early in November another Honor Roll will be presented. It will give the names of churches which have paid one-half of their missionary quota during the first six months of the year. Women, shall we do our utmost to get the name of every church on that list? Just to get the names of churches printed will not be our purpose—ours is a more worthy motive. We desire to keep our missionary obligations paid, thereby saving interest on borrowed money, and to support regularly our cooperating organizations so that they may come to a 100% expending basis, instead of the present 70% basis.

Christmas, December 25

On this date the Christian world celebrates the birthday of God's only Son, Jesus Christ. Since God gave us His Son, the greatest of all gifts, Christians have tried to express their gratitude by making gifts to others. The commercial world has been swift to grasp this beautiful idea for financial gain, until today Christmas has lost, to a large extent, its primary meaning, and Christians and non-Christians alike pore over lists and count their money in an effort to buy presents for their many friends and acquaintances. To many, Christmas is a time for the exchange of gifts, and lo! the embarrassment some suffer when a better gift is received than the one sent, or when a gift comes from one who has not been remembered! A hasty trip to the store, a quick call upon Uncle Sam for delivery, and peace of mind is once more restored.

Surely, we Christians are guilty of having departed from the true meaning of Christmas. No one would discourage the making of gifts as tokens of love and gratitude. But in the making of these

gifts this year, shall we not remember the One whom we love most—Jesus Christ? It is His birthday. Why should He be forgotten as we make our Christmas gifts? Shall we not place His name first on our list this year? "For unto us a Child is born; unto us a Son is given." Isa. 9:16; "When they opened their treasures, they presented unto Him gifts; gold, and frankincense, and myrrh." Matt. 1:11; "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." Matt. 25:40.

One of the special *love offerings* made for missions by the churches of our denomination is the Christmas Offering. While the women of the churches have accepted the task of promoting the offering, the gifts are to be invited from every member of the church and congregation, from the Sunday school pupils, and from the young people's organizations. The gift is paid through the church missionary treasury, and counts on the missionary quota for the year 1927-1928.

Envelopes have been prepared and may be secured from the State Convention office. Order your envelopes early, visit every home, and leave an envelope for every member of the family.

Important Annual Meetings

The next annual meeting of the Federation of Women's Boards of Foreign Missions will be held January 6-10, 1928. The theme selected by the Committee on Program is: "Increasing Power for Increasing Obligations." Present-day situations in lands where missionaries are at work will be presented by nationals. A frank facing of the real situation is sought. Mrs. D. J. Fleming will conduct the Retreat on Sunday morning, seeking the way to "increasing power."

The Annual Foreign Missions Conference will be held January 10-13, 1928. There will be a joint meeting of the Foreign Missions Conference and the Federation of Women's Boards Tuesday afternoon and evening; the subjects to be considered are: The Jerusalem Conference, which is to be held beginning March 24, 1928, and continuing through Easter day, April 8; Union Colleges in the Orient; Christian Literature, and Home Base Problems. A joint session for young people will be held on Sunday afternoon. Notice of these meetings is given early, in order that they may be made the subject of special prayer during the coming weeks. Surely the theme "Increasing Power for Increasing Obligations" is one that will inspire earnest thought and constant prayer.

Department of Missionary Education

"The Adventure of the Church"

A chapter by chapter outline of the outstanding study book for the year, "The Adventure of the Church," by Samuel McRea Cavert, will be sent upon request to the Department of Missionary Education, 276 Fifth Avenue, New York City. This has been prepared by Floyd L. Carr, Field Secretary of the Department, and will be found helpful to those preparing to teach the study book.

A Short Dramatization for Intermediates and Juniors

"Sergius Paulus, the First Great Missionary Convert," by John Bunyan Lemon, will make a deep impression upon any audience. The first scene is laid at the Church of Antioch and the second on the Island of Cyprus. Saul, Barnabas and Mark, Elymas, the Sorcerer, and Sergius Paulus are the outstanding characters. It is especially adapted for the use of juniors, intermediates and young people. It can be secured from the Department at 20c a copy.

A Prize is Offered

Schools using the Sunday School Anniversary Programs month by month will be interested in the plan in operation at the First Baptist Church, St. Louis, Mo., as reported by the Associate Pastor, Rev. Jesse F. Runyan. Twelve of the young people conduct these programs for a given year and a committee of three takes notes upon their achievement. A prize of \$5.00 is to be awarded to the leader making the best use of his or her materials. Course II, with twelve programs requiring the opening ten minutes on the second Sunday of each month, is now ready for use. Send to the department for the folder listing these courses.

Using the International Cabinet of Youth in the Local Church

The Young People's program at one of the evening sessions of the Chicago Convention was one of the unique features of the convention. Thirteen young people gave in turn a declaration of their life purpose to dedicate themselves to work among their own nationals. Such messages as those brought by Reuben Marc of Haiti, Mabel Lee of the Morning Star Chinese Mission, New York City, and Princess Ataloo of the

Chickasaw Indians, ought to have a wide hearing. The Department of Missionary Education has published these messages in a booklet costing thirty-five cents, in order to make them available for wide use. Each speech is accompanied by the photograph in reproduction and a brief life sketch. It is suggested that thirteen young people be enlisted in the local church to memorize these brief speeches and to represent the given volunteer. A meeting of rare interest will be assured.

For Mission Study Class Readers

Here are twelve persons to be excluded from mission study—get every one else included!

1. The back-number person who does not desire to be abreast of the times.
2. The narrow-gauge person who is content to be provincial.
3. The unambitious person who aspires after a limited culture and a limited equipment for his life.
4. The indolent person with leisure time which he prefers to fritter away.
5. The short-sighted person who is busy but unwilling to release from his program the things of less value.
6. The easy-going person who does not value his religion or who does not care to prize it more.
7. The selfish person whose social conscience is numb and who prefers to have it remain so.
8. The materialistic person who lives on the lower levels and is indifferent to the enrichment of his religious life.
9. The prejudiced person who declares that Christ is unnecessary to the world's salvation and is too unwilling to consider the evidence in the case.
10. The cowardly person who is afraid to face the issues which expanded intelligence might precipitate.
11. The unreasonable person who, forgetting that he is a product of missions, does not believe in missions and is not open-minded on the question.
12. The disloyal person who calls Jesus Lord and Master but is regardless of His ideals, programs, and demands.—*From a Southern Baptist Bulletin.*

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FIELD SECRETARY Floyd L. Carr had some excellent opportunities during the summer to present the theme of mission-

ary education to young people. He served on the staff for the New York State Christian Endeavor Convention at Syracuse, N. Y., and for the National Christian Endeavor Convention held in Cleveland, Ohio. At Keystone Academy he presented a course in missionary education at the Pennsylvania Older Boys' Conference.



SCENES FROM THE ROYAL AMBASSADORS CAMP AT OCEAN PARK, MAINE: NATURE STUDY CLASS; TENT INSPECTION; ON THE BEACH; ROBERT A. LUNDY, CAMP DIRECTOR, WITH THE CAMP BUGLER; MANUAL TRAINING CLASS; LEAVING CHAPEL; ONE OF THE TENT LEADERS WITH HIS TENT MATES; MORNING CALISTHENICS. SEE NEXT PAGE

ROYAL AMBASSADORS

The Royal Ambassador Camp

The first Royal Ambassador Camp to be conducted under the direction of the Department of Missionary Education was held at Ocean Park, Maine, from July 11-24. The registration of 180 boys between the ages of twelve and fifteen shows that there is a real demand for a Baptist boys' camp, where intensive work can be done. The hero element dominated the entire teaching program of the two hour study period for each morning. Courses were given in the hero qualities of Jesus, our Baptist heroes, the boy heroes of the Bible and the great missionary heroes of history. From 10:30 a.m. to the close of the day the program paralleled the usual activities of a typical boys' camp. Twenty-five pastors contributed their services for two weeks, serving both as tent leaders and as teachers. Each of the twenty-five tents sheltered the leader and his seven boys.

The varied program for the afternoons and evenings was one of the outstanding features of the camp. Among the many special features of challenging interest were moving pictures, stereopticon lectures, dramatizations, stunts and bonfires on the beach and in the woods. The program for the closing night will long be remembered. Robert A. Lundy, the Camp Director, presided. Clarence DeMar, the famous Boston runner, gave a talk on "Running Life's Race," which was followed by a testimony meeting in which the boys and leaders gave their impressions of the camp. One boy said, "The spirit of Jesus Christ is what makes this camp superior to other camps." A lad from Connecticut said: "I'm going back to my home church with new enthusiasm." Another said: "I intend to help start a Royal Ambassador organization when I get back home." And still another said: "Since coming to this camp, I have gotten a different outlook on life."

Nor were the leaders any less enthusiastic in their praise of the spirit and program of this new type of boys' camp. A. B. Webber of Mattapan said: "This has been one of the greatest experiences of my life." W. H. Dyas of Somerville said: "Two of the boys in my tent are going back home to join the church." Wesley G. Huber of Reading said: "I'm

glad that Jesus Christ has been placed at the very heart of this camp." Charles L. Seasholes, who had charge of the personal interviewing, said: "I have a



DEDICATING THE ROYAL AMBASSADOR CHAPEL AT OCEAN PARK

lump in my throat when I think of the possibilities of this bunch of boys."

The crowning feature of the program came in the closing day when the little chapel, built by the leaders and boys for the personal interview work another year, was dedicated. Willard L. Pratt, the business manager, led in the responsive dedicatory exercise, and the prayer of dedication was offered by Dr. E. C. Herrick, the president of Newton Theological Institution.

World Friendship an Essential Factor in Developing Boys

There is increasing recognition on the part of the leaders in Boys' Work of the need of developing in our boys world-friendship, world-brotherhood and loyalty to the kingdom program of Jesus Christ. The International Y.M.C.A. organization has asked Basil Mathews, the well-known English writer for boys, to devote his entire time to editing a new paper called "World's Youth" and to organizing international and interracial conferences for boys. This movement is taking deep hold of the boy life of Europe.

At the World Conference of Y.M.C.A. workers held at Portschach in 1920, the following significant finding was reported and adopted:

"The conception of world brotherhood in the Kingdom of God, which knows no barrier of class, creed, nationality, race or color, should be kept prominently before the boys and their interest developed so as to lead them to devote their lives to the promotion of the kingdom. A knowledge of and a share

in the spread of the gospel throughout the world is essential in the development and training of the boys."

An official leaflet recently issued in England from the Boys' Brigade Headquarters, contains this direct statement of the program of the Boys' Brigade in regard to Kingdom interests.

"Everything possible is being done to arouse officers and boys to a still keener sense of their duty to obey the Master's command to preach the gospel to every creature."

We all recognize the truth of the following utterance by an eminent statesman: "Whatever ideas you wish to dominate a nation must first be planted in the mind of growing boys." We need look no further than to the development of Germany's militaristic program to recognize the force of this assertion. If the "man of tomorrow" is to recognize the fact that

"Christ hath sent us through the midnight lands,
Ours the mighty ordination of His pierced hands!"

we must first impress it upon the mind of the boy of today.

WORLD WIDE GUILD

"Glad that I live, am I,
That the sky is blue;
Glad for the country lane,
And the fall of the dew!
All that we need to do,
Be we low or high,
Is to see that we grow
Nearer the sky."

You will read this in October but I am writing it in August, in a little Maine village where the country lane, the fall of the dew, and the limitless azure blue sky are inspiring realities, challenging to higher and holier living. As I think of you Worth While Girls facing the tasks of the coming year, I am asking Him, whose we are, and whom we serve, to find in us all loyal and devoted helpers in making this world better. "More like the Master." Would not that be a good motto for this year?

Summer conferences have been unusually large in number and compelling in spirit, and reports of a few are given here with pictures of groups. Others will appear in November.

The Home and Foreign Conferences at Northfield were of high standard, and more Guild girls were at both than formerly. The Camp Salaam picture, taken at the Foreign Conference, shows a number of Guild Secretaries and Leaders, who will be recognized by their friends. Of course we were all thrilled to have Margaret Applegarth with us,

and who can ever forget her charming stories and equally charming manner of telling them?

The group of Mexican girls will enjoy our Golden Anniversary Building at Phoenix, Arizona. It is a pleasure to present some Wyoming Guilders. We do not have so many contacts with our Western Guilds, and I should like to know these from Laramie, wouldn't you?

Yes, the "Guild Book," which I wrote last Spring, has been put on the Reading Contest list as a substitute for "Frontiersmen of the Faith," which is not to be published. It will count as a Home Mission book for this year, and receive credit in your Reading Contest. Incidentally, it has been most gratifying to receive letters from many sources attesting the help the Guild Book has given. "Gu Gi" has become a living personality, too.

*Faithfully Yours,
Alvin J. Nokes*

Gu Gi Travels

Gu Gi was the honored guest at the Illinois house party held at Lake Geneva, and she was feasted and feted for three days. Tinker toys, that look like Gu Gis, appeared on the doors in the dormitory,

with an announcement underneath as to what group of Gu Gis resided therein. Gu Gi broke all records at her conferences; hiked to Yerkes observatory, was entertained by royalty at her banquet, and was inspired by her leaders.

The Illinois girls chose their own motto for the year, and what a big challenge it gives them.

*W ith vision
W e work to
G o forward*

And then there was the lovely surprise of a new District Secretary, Gladys Shillestad, who has been a loyal Gu Gi for a long time. The Illinois Gu Gis are standing behind her determined to make Central District "Go forward!"

Following the Illinois house party was the Interdenominational Summer School of Missions, and how proud the Guild girls were to have Florence Glass and Florence Obenland from Chicago chosen as vice-presidents of the Girls' Department, and Helen Saemann chosen as recreational director. Guild girls are doing big things, aren't they?

This particular Field Secretary, Gu Gi, then packed up and travelled to Iowa. One of the real treats at the Iowa Baptist Assembly was the Guild hike, over hill and dale, until we came to a shady spot where we sat down and sang Guild songs. Some of our missionaries talked to us, and after a Guild chat the girls returned for a real baseball game on the Assembly grounds. It was another big day when one hundred and thirty girls met for the annual Guild banquet. With small blue boats with white sails as favors, and our Guild colors for streamers, the Iowa Guild ship set sail and launched into



CAMP SALAAM—W. W. G. AT NORTHFIELD FOREIGN CONFERENCE

deeper waters for this year. Friendship, scholarship, stewardship, sailor's joy, and fellowship were some of the things the Iowa girls took on board as they set sail, and I am sure we all join in wishing them a happy and worth while voyage.

Sometimes Gu Gi graduates, and what a big day it is! The girls of Garfield Park in Chicago have adopted a special promotion and initiation day, on which all departments of the missionary department of the church have a share. The Crusader girls, who are to graduate from the Children's World Crusade, are invited, with their leader, to have dinner with the Teen Age Guild girls. At the same time the Teen Age girls who are to pass into the Senior Guild are the guests of the Senior chapter. The initiates into each organization are asked to dress in blue and white, and the officers of the Teen Age group wear their Guild costume. After receiving their C. W. C. certificates, the Crusader girls are initiated into the Guild, and immediately become members of that group. The same ceremony takes place in promotion from the Teen Age group to the Senior chapter. It is nice to graduate into an organization, and not graduate from one that is very dear to you and wonder when you will be asked to join another. Why not adopt this happy solution of transition from one organization to another? If you haven't done this before, start out this Fall by bringing your Guild groups and C. W. C. groups into closer fellowship.

It is Fall now, and Gu Gi is ready to start out on a new year's work. Let's determine to make it the best possible year. Let's have as our motto "Every Baptist girl a Gu Gi."

Mildred Davidson

Bessie Traber Speaking

Doane Rest, Baguio, P. I.

Once more we are at this beautiful place among the mountains. The quiet and peacefulness of it is what everyone loves this year, after the rush and turmoil of the plains. The flowers were never more beautiful, and the house grows increasingly gorgeous the longer I remain in this land.

I can hardly make it seem possible that the busy days of Commencement are over, and that another year has closed. As I look back over it, I keep wondering what the grand totals are. One sees so many lives changing and deepening, and yet one never knows really how much is permanent. We can

just trust the Lord to use our best to bring His plans to pass. Oh, how I am hoping that our young people during these testing days may hold true.

One of the big things of the last few days was the sending out of our first missionary from Doane Hall. He is a young man who was graduated from the Doane Evangelistic Institute this year. He will go to the far distant Island of Palawan. He left so bravely. He had never been away from home before. He went with no one to greet him on his arrival; with no home to go to; with no organized work started. He will have to make his own contacts and win his first converts, organize his own Sunday school and do all the seed sowing. It will be difficult work. He will not even be able to speak the language of the people. There are probably students there who can speak English, but he will have to learn the language of the people before he will be able to do effective work. Please remember him in your prayers. His name is Melquiades Galila, and his home town is Jordan.

Our Training School graduation came on the 15th, and the Doane Evangelistic Institution graduation came the 18th. An Alumni reception for the two schools was held, so we were very busy that week. The graduates are so attractive and earnest. The girls were adorable, and the young men in their white suits were stunning. They were all so eager to go forth to make Christ known to their people. What an opportunity is theirs. I felt like a fond mother sending forth her children and feeling anxious for them as they began to face the problems of life.

We were made so happy on the last Sunday before vacation by the baptism of three of the girls who have been in our dormitories this year. One of the girls had come in recently. The other two had been holding out for the entire year. The

prayers of their friends were answered. They were ready to follow the Lord, no matter what the persecution might mean during the summer months.

How can I thank you all for the messages that have come to me during the last few months? The magazines were more than welcome, and so were the little cards of Birthday Greetings. Oh, I must tell you what we did with some of the Graded S. S. papers that came. The B. M. Y. S. students have no books of Bible stories, so we had these papers sorted and arranged in orderly succession. Then we had them bound into paper-covered books for 30 centavos (15 cents) each for the students next year. Everyone who has seen them has wanted to buy one for himself. I only wish that we had more so that we might sell them to all our Christians. Christian literature is lacking out here. If you know of any other S. S. that has any papers of the Graded series I wish that you might interest them in helping us provide Bible stories for teachers. We could use all that we can get. Also used post cards, and S. S. papers and quarterlies.

Thank you for all that you are doing. You are so good to us.—Bessie Traber.

A Sunrise Prayer Service at New Kensington, Pa.

New Kensington W. W. G. girls at a sunrise prayer service at the home of the pastor, Rev. Roy Wood, followed by a breakfast. It was held on Palm Sunday.

The subject was "Praise to Our God." We gathered around the fireside, made ourselves comfortable on the floor around the grate and carried out our program expressing our praise to God, closing with a linked chain prayer.

At this meeting we Guild girls know we received renewed strength for our W. W. G. Year 1927-28 to "carry on" for a more successful year than last.



GUILD GIRLS AT LARAMIE, WYO.



SOME OF NEW KENSINGTON, PA., GUILD GIRLS

We are still doing our Americanization work by visiting foreigners.

We surely did have a glorious time at New Castle and received inspiration that will prevent us from getting into a rut.—*Edythe Hildredth.*

Wayne Association Rally

We have five Guilds in our Association and as we are in a rural district our numbers are small. Saturday afternoon and evening, May 14th, we held our Rally in the Clinton Centre church, Waymart. It was raining outside but that did not dampen the spirit inside. We had with us our dear Mrs. Mackenzie who organized our first Guild. At six o'clock the girls proceeded to the dining room where the banquet tables were spread for sixty guests. The decorations were blue and white. Here was held a song and yell contest and the toastmistress called upon the president of each Guild for her toast. At the evening session two of our Guilds gave short plays and Mrs. Mackenzie delivered an address, taking as her subject "Self Realization."

South Clinton has asked us to meet with them for our next Rally. I just feel that this meeting has strengthened the girls so that we will all do better work for the Master than before.—*Mrs. H. B. Curtis.*

Report of the W. W. G. at Tokyo, Japan

Since we elected the officers of W. W. G. in October, 1925, we have continued our study and work as before, but since we finished the study book we have changed to a study of the History of Christianity in Japan, arranged by our literature committee.

In March of last year we had some interesting letters from the Osaka W. W. G., through which we learned their new plan for mission work, and they requested us to give monthly support for the above. They wanted to enlighten with Christi-

anity, Kizu-town of Kyoto Prefecture, by sending a member of their Guild named Miss Imai, who graduated from the Osaka Bible Women's Training School at the end of March, 1926. After a long discussion of the matter, we decided to contribute four yen each month. Now we are helping in that work, and each W. W. G. in Japan also has a share of this responsibility. Miss Imai's reports of her work are very interesting, but too long to include here. We are proud to have a share in her work. We have kept up through the year a small monthly gift toward the expenses of our own Tabernacle Sunday school and Bible Women's work, as well as paying our own expenses and buying some furnishings for our room, our study books, and a few books for our lending library.

At the end of July, 1926, Miss Kludt started for her new work in Osaka, Mead Baptist Center. She was a good teacher, leader, and chairwoman for us while Mrs. Axling stayed in America, so we were very sorry to have her leave us, and we held a farewell meeting on the fourth Sunday of that month for her.

Miss Harue Ajiki, one of our old members, has been sick since the beginning of April, and became seriously ill the latter part of September. She had to go to the hospital, but there was no money available for her. So we planned to open a bazaar for her hospital expenses. We tried very hard to get materials for the bazaar, because we had not enough time for preparation. All our members are very busy. Some are school girls, and some are business girls, but all of them tried very hard to make the bazaar a success for the sake of their friend. We sold embroideries, bags, handkerchiefs, stationery, some hand lotion, cakes, fruit, sandwiches, coffee, and a kind of Japanese food, "Oshiruko," and the total sold amounted to about Yen 70.00, so our net profit was about

Yen 30. Some of the materials were contributed by our members, and some we sold for a percentage for merchants whom we knew.

We did not advertise enough, as we had no experience in such work, so our net profits were very little, though we gained much good experience. We also received about 10 Yen in subscriptions from two or three Bible Classes in the Tabernacle, and from an American lady who met Miss Ajiki last Summer, about Yen 100. Our church ladies' society also gave some. So we were able to care for Miss Ajiki as long as she needed our aid. We did our utmost for her under Mrs. Axling's direction, visiting her on Sunday or Saturday one after the other, to amuse her. Sometimes we brought flowers to make her happy. But, in spite of our earnest endeavors, at last she went up to Heaven on the 16th of December. We grieved very much for her death. We held her funeral service on December 27, at 2 P. M. We offered garlands to her departed soul, and bid her our last farewell.

On the 11th of November Miss Taka Mizuno started for Korea as an English teacher of the Seoul Girls' High School. She was our oldest member, our dear sister, and good leader, therefore her departure was a great shock to us and it seemed as if we had lost our own right hand. Miss Mizuno graduated from the Women's Christian College last March, and we are very proud that the Educational Department of our government has recognized the college and honored her by calling her to this important position. She teaches English to 360 Korean girls.

At present we are meeting as usual on the third Sunday afternoon of every month, and are endeavoring to promote W. W. G. under the direction of Mrs. Axling.

Pageant Given by Boston Guild at Newton Theological Seminary

No more beautiful place could be desired for the presentation of a pageant than the hill on which the Newton Theological Institute is situated. On Saturday afternoon, June 25, at the request of the Boston City Mission Society, forty Guild girls, representing nine churches, gave "Brotherhood's Adventures in America," by Sallie Coy. This was given on the steps of the Newton Library. Young people from many churches got up auto parties and brought picnic lunches. After the pageant an opportunity was given to inspect the buildings, play tennis, and have supper on the campus. It is hoped that the Guild girls, in response to the request made



W. W. G. PAGEANT ON STEPS AT NEWTON THEOLOGICAL INSTITUTION

after the pageant this year, will make possible an out-of-door pageant every year which will present more forcefully than any address could do the vital necessity for city mission work. It is not

only a Christian service which we have the privilege to render, but the picnic combined with it affords a happy close to the year's work before the summer vacation period.—*Edith Holmes.*



The Tool Chest

Now you are thinking of hammer, nails, chisel, foot-rule and all the things that are necessary for building strong and beautiful structures. And you are quite right, so let your imagination carry you one step farther and think in terms of tools for our missionary building. As new helps and plans come out they have been appearing in these columns in hit and miss fashion. Now we shall gather them together in our Tidy Tool Chest each month. When you want Methods and Helps for any group, turn to the Tool Chest. If you have a good idea that will help some other Leader, send it to the Tool Chest. Ask any questions you have in mind and look for the answer in the Tool Chest. Help make this column of the greatest possible use.

We are indebted for the title to Miss Maud Bradley who had a Tool Chest session in her Methods Class in Northfield last summer.

1. Following are some prayers which may be taught to Jewels.

A CHILD'S EVENING PRAYER

Bless me, God, the long night through,
Bless my Mother and Daddy, too.
Bless all those who need your care,
And make tomorrow bright and fair.
Thank you, God, I humbly pray,
For all you did for me today.

A LITTLE CHILD'S GRACE

Thank you for the world so sweet,
Thank you for the food we eat,
Thank you for the birds that sing,
Thank you, God, for everything.

☆☆☆

A MORNING PRAYER

Help us, Lord, to be today
Very kind in all our play.
Make us helpful, make us strong,
Show us what is right and wrong.
Hear us when we pray to Thee,
That good children we may be.

☆☆☆

2. The Herald Programs, 30c, are ready. There are four on the Navajo Indians based on *Indian Playmates in Navajo Land*, 75c, and four on Japan based on *Kin Chan and the Crab*, 75c. Get all these Tools and be well prepared for your work.

3. Some kindergarten children in Japan are dressing in European dress for greater freedom. The picture on page 568 was taken by Miss Davidson at our own kindergarten. Aren't they dear?

4. *To and from School in Japan*, 15c, gives us five beautifully colored pictures with a few words in story form for Heralds.

5. The Foreign Special Interest Story is *Ma Thein, the Sunshine of the Hospital*, by Grace Goodman, price 3c. It is

a true story of our own Ellen Mitchell Memorial Hospital at Moulmein, Burma. Send for enough copies for each member of the C. W. C. (Crusaders, Heralds and Jewels) to have a copy.

6. The Special Memory Assignment is ready, 10c per dozen.

7. Single sheets of some of the Negro Spirituals, with music and words, may be secured at 5c per copy from the Presbyterian Board of National Missions, 156 Fifth Avenue, New York City. They are "Swing Low," "Lord, I Want to be a Christian," "Poor Lil' Brack Sheep," "I Want to Be Ready," "Going to Shout All Over God's Heaven," "It's Me, Standing in the Need of Prayer," "Steal Away to Jesus."

From Miss Davidson

I know you boys and girls will be interested in hearing about some of the Crusaders I met this summer at some of our Baptists Assemblies.

The primary boys and girls at the Iowa Baptist Assembly became a Herald Band, and spent five happy days making friends with Kin Chan and the Crab. Isn't the Crab a funny little dog, and aren't you proud to have a Japanese friend like Kin Chan? While we were hearing about Kin Chan we decided to make Japanese notebooks and put in them pictures of the Crab and Kin Chan and her mother, and write the new Japanese words we heard. And then there was a list of the many things, such as silk, tea, toys, Christmas tree ornaments, and dishes that our friends in Japan send to us. Just about that time we Heralds said, "If the boys and girls in Japan can make all that for us, let us share some of our things with them." And then we remembered that Miss Carpenter's kindergarten in Tokyo was to be our very own Herald interest this year, and we immediately began to cover postal cards for the Japanese children there, and when they were finished, we mailed them, our very selves, to Tokyo. And now the Heralds who were at the Iowa Assembly are waiting to hear how much the Japanese children liked their cards, and to know how they carried the story of Jesus to them.

"I'd rather go to Crusaders than anything else I do," sang the C. W. C. company at Iowa Baptist Assembly, as they met each day. Margaret Burroughs was chosen as president, and what a fine president she was. We soon discovered that many of us had friends who had come from over the sea, from China and Japan and Porto Rico, and we told the other Crusaders about them. It was fun

to Listen In with Please Stand By, and learn how we could be a steward and hold the world on our shoulders. One of the boys suggested that since we could not really and truly hold the big world on our shoulders, we could at least hold it in our heart, and so help the children of the world. Just before the Assembly closed we had a wonderful Crusader banquet, when all the boys and girls sat together in the dining room and sang C. W. C. and Junior songs. We had learned a new clap that sounded like a locomotive. First you clap your hands together very slowly, and then faster and faster, and at the end every one shouts "Crusaders!" It is heaps of fun. Try it when you have your banquet.

It was great fun to be with the Iowa boys and girls, and now I am so eager to meet some of the rest of you so we can be Crusaders and Heralds together.

Mildred Davidson

The Upward Climb

The name of our first study book indicates the substance of the book. The Negro race has been steadily climbing since they were freed from slavery, and a saying of Booker Washington, "Lifting as we climb," suggests one of the objects we shall have in view as we study. How did each lift, for what are we indebted to him, and so forth. There are ten biographical sketches on which the Program Helps are built. Beside these there are other brief paragraphs telling of what has been done by other members of the race which are very interesting. For instance, the telephone transmitter used on all Bell telephones was invented by a Negro, and the "Stop and Go" street signal also, used in many cities.

Since we cannot take the entire year on this course, each Crusade Leader is at liberty to choose the characters which appeal to her most strongly. We suggest the following as representatives of different classes and covering a variety of accomplishments: Booker T. Washington, George Washington Carver, Matthew Alexander Henson, Roland Hayes, William De Berry, Daniel Hale Williams.

Let us be sure that a clear impression is made on the children's minds of the ability of these men and women and of the fact that some of them are living now. One thing more to keep in mind is that our churches and missionaries are doing much to help give the Negroes a better chance than they have had, but the Christian educated Negroes are doing quite as much themselves to help their race. Speak of Dr. De Berry often and such churches as Olivet Baptist Church, Chicago, having the largest membership of any church in this country, often having three services in one morning in order to give all the people who come a chance to worship.

It will be easy for the boys and girls to learn some of the simple Negro spirituals, and helpful also to hear some of Dunbar's poems as helps in developing sympathetic, friendly, respectful attitudes. Beside the elementary schools and colleges which we provide, we have in the north Negro Christian Centers in Cleveland and Detroit. Make sure that all this work is noticed and appreciated, but show also how much each of us can do if our attitude is always friendly.

The Transfiguration of the Cigar Box

This month we are hearing about Professor Carver and the scores and scores of good uses he made of common things like sweet potatoes and peanuts that

no one else ever thought were good for much.

I'm sure most of us have thought that the best place for an empty cigar box is in the fireplace, but the Asbury Park, N. J., Crusaders found a wonderful use for such boxes and some other very common things. They made the most attractive doll's beds in this way. Take the cover off from a cigar box. Tack a clothes pin to each corner head standing up above the box to make the four poster bed, and glue an empty thread spool to the bottom of each corner for legs. Stain it all mahogany color. While the boys are doing this, the girls can make the mattress and bedding and dress a doll to put in the bed. Send these to Negro Christian Centers or to a missionary among the Negroes.

Who will send me or tell me about some other common things that have been transfigured?

Stewardship Calendars for Juniors

The Stewardship Department announces that the attractive Calendars for juniors will be ready by September 15th so that the children may begin to use them October 1st.

Mrs. E. S. Osgood, well-known to C. W. C. Leaders as the author of many of our plays and Programs, has prepared the Calendar. Each girl and boy judges himself each week, according to an outline suggested, and if he has been a good steward of time, talents and service he colors a page of the Calendar. There are fifty-two pages and each page is not only a record sheet but a bit of education as well. Send to Dr. F. A. Agar, 276 Fifth Ave., N. Y. City, for enough Stewardship Calendars for every junior in your church. At this writing I cannot say whether they will be free or whether there will be a nominal charge for them. That shouldn't hinder the use of a so much needed and at the same time so attractive piece of educational material.

The Stewardship Calendar for Juniors is five cents. Order from the Stewardship Department, 276 Fifth Ave., N. Y. City.

C. W. C. Day in Los Angeles

A part of the Los Angeles Association held a very successful C. W. C. Day Rally in the Central Baptist Church. At 2.15 one of the boys from the Central Crusader company took his place at the piano accompanying the eighty or ninety children present in two songs, "Onward March, Crusaders" and "The Crusaders' Song."

A short season of prayer followed.



C. W. C. MOTHERS IN MOSLEM COSTUMES AT BROOKLYN C. W. C. DAY RALLY



MISSIONS welcomes into the coloring contest any boy or girl in a Baptist Sunday school or in the C. W. C. Two prizes are offered—one for the best picture done by the boy or girl ten years of age and under, and the other for the best picture by the boy or girl from eleven to fifteen. The next best pictures will receive Honorable Mention. Send to MISSIONS, 276 Fifth Ave., New York.

Write Name, Address and Age Here:

(Pictures must reach us by October 20)

Note—Names of prize winners are published on page 575

Nine companies answered to the roll call which followed in most original ways. There were songs, scripture verses and yells, while three Companies were represented in a very special way. The Fairview Heights Crusaders were represented by a recitation from one of the members. The president of the newly organized Glassell Avenue Company gave an original poem. One of the members of the Trinity Church Crusader Company gave a very beautiful solo. This little girl of thirteen has won two medals in the recent Eisteddford music contests in Los Angeles with her lovely

singing, and it was a great privilege to have her song in reply to the roll call.

A statistical report of the groups present was then put upon the blackboard. Exactly at three o'clock all joined in singing the memory song "In Christ there is no East or West" and reciting the memory scripture passages. The children were interested to know that at other rallies many other Crusaders were doing the same things at the same hour. Mrs. Timpany, a Baptist missionary from India, appeared dressed in her beautiful Indian sari. She had many interesting curios which she explained,

and then brought a message from the children of India, making the Crusaders of this Group in California realize as never before the need of their interest, their gifts and their prayers that the children of the whole wide world may know Christ.—*Rose E. Holt.*



SOME OF MISS DAVIDSON'S KINDERGARTEN FRIENDS IN JAPAN

PRIZE BOOK REVIEW

"Never Again"

This book appeals to me because it impresses my mind that this world needs to be warless. War settles nothing, it unsettles everything. Suspicion usually causes a war although some are for raw materials and land. War breeds a common hate of the enemy. If the children are taught to despise war when they are young they will surely despise it when they are older. Playing soldiers and war are not what children should play. Playing other games and sports most usually teaches one to play fair. An individual man who slays another man is called a murderer and is given a life term or is hanged. A soldier who has killed a score of men is treated honorably.

There are many other positions that call for bravery such as firemen ready to fight fire at a second's notice, the policemen ready to uphold your laws and protect you, doctors, missionaries who go out on savage islands and heal and teach the heathen of Jesus, rum-runner guards who fight back reckless smugglers from penetrating our shore, and air mail pilots who carry our mail from one point to another. All of these warless positions require skill and courage. There is enough adventure in them to suit any adventuresome youth.

Every nation in the world contributes

necessities and comforts to every other nation, and when everyone realizes this there will be more friendship and less war. Peace causes Prosperity, Energy, Affection, Contentment and Enthusiasm. Peace after war causes Poverty, Emaciation, Affliction, Confusion and Emptiness.

The author was trying to show us the need of a warless world when she wrote this book. If nations were faithful to a world court and let it decide arguments there would not be need of a war. I want to remember the slogan, "Never Again."
—Eugene Woodruff, age 11, 170 Whitney Place, Buffalo, N. Y.

BOOK REVIEW RECEIVING HONORABLE MENTION

"Chinese Lanterns"

Chinese Lanterns by Minna McEuen Meyer is a story about the Chinese boys and girls. It tells of the many helpful things that the missionaries are doing in the central mission stations—how they are opening schools and hospitals and sending out teachers to build up Christianity in China. The book is divided into twelve chapters and each chapter is a true story.

I like the story about "Vacation Days" the best. I like it because it tells how the boys and girls spend their vacation. Some go to Peking with their fathers and mothers and the American teacher.

The principal characters are Mei Chu, Ching Fong, Mrs. Chang and Miss Mason. I like Mei Chu, the Chinese girl, and Miss Mason, the American teacher the best. Mei Chu's sister Mei Ling was afraid even to dig a tiny hole in the ground because people told her it would wake up the evil spirits. Now she lives at the great mines where she is not afraid because she is a Christian.

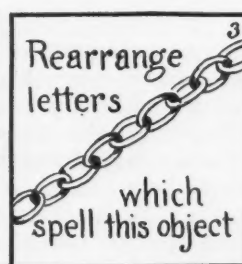
One day Mei Chu and her mother went with Miss Mason to Ginling and saw the college halls, the beautiful gardens and heard the songs of the Glee Club and President's address to a class of happy girls who were graduating from this college for women, the first to be founded in the Yang-tse Valley. It made Mei Chu wish she was in college too. One day they went with their father outside the city wall to watch a long line of camels bringing in coal, wool, and salt. They also went to see the Imperial palaces to visit the boy emperor—though a president now takes care of the government.

I think the author wrote this book to tell us about their customs. The reason why the book is called *Chinese Lanterns* is because our missionaries are the great light bearers of the world.

MISSIONS' PUZZLE PAGE



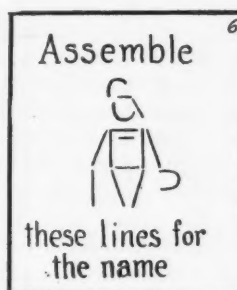
Take $\frac{1}{2}$ of the letters for a word meaning *load* then add $\frac{1}{3}$ of the letters of a word meaning *one in authority*



NAMES OF MISSION LANDS



Rearrange
IX COME



ORIGINATED AND DRAWN BY BERTHA FORBES BENNETT

SERIES FOR 1927. No. 9

Each of the above puzzles indicates what it represents. Somewhere in this issue will be found the answer to each of the puzzles. Can you guess them?

Prizes will be given, as follows, for the year 1927, January to December:

First Prize—One worth while book (our choice) for correct answers to the 66 puzzles in the eleven issues of 1927.

Second Prize—A subscription to *MISSIONS* for correct answers to four puzzles in each issue. *MISSIONS* will be sent to any address.

Send answers to *MISSIONS*, Puzzle Department, 276 Fifth Avenue, New York.

Answers reaching us later than October 20th will not receive credit.

Answers to September Puzzles

- | | | |
|--------------|------------|-------------|
| 1. Noble | 3. Lippard | 5. Davidson |
| 2. Aitchison | 4. Hill | 6. Grose |

I want to remember this book by Jesus' words, "I am the light of the world."—Edna Kay, (11 years), 43 Fetteysleve, Providence, R. I.

Miss Alice Drake Heard from

Yes, she is the Children's World Crusade Secretary for Northwest District, but she has room in her heart for the Guild, too. If you wish to know more about her wonderful World Tour with Mrs. Goodman, president of our Woman's Foreign Society, just turn back to the C. W. C. Department in April *MISSIONS* and read her letter. Wasn't she nice to take those two pictures published in September issue, page 480, of the

officers of our Guild Chapter in Swatow, China? The two officers coming out of the doorway are in our Guild House, which was built with the money given by the Guild in celebration of the Golden Jubilee of the Woman's Foreign Society. At that time we gave \$12,085 as our special gift to our Foreign Mother, and this year we are giving \$16,000 to our Home Mother for her Golden Anniversary. They have been pretty good mothers, and we have tried to be dutiful daughters; hence we are a happy family.

Mary L. Noble.

218 Lancaster Ave. Buffalo, N. Y.



FROM THE WORLD FIELDS



STATISTICS ASSEMBLED BY the Home Mission Society show that baptisms reported by missionary pastors under appointment by the Home Mission Society total 2,305; by colporter-missionaries in the United States, 460; by missionaries in Latin North America, 1,307; by eight general evangelists in the United States, 1,601; total, 5,673. Twenty-five general evangelists are under continuous employment by the Society. They promote the spirit of evangelism among the churches through conferences and Associational meetings rather than actually hold evangelistic meetings in the churches, although their ministries include the latter form of service. A tabulation of the results of their services in terms of baptisms is impossible. Nearly all report that the churches within their territories have been blessed by large accessions by baptisms.

☆☆☆

MR. L. TREVOR HELFRICH of Shanghai College died suddenly in East China on the 26th of July. He was a native of Illinois and a graduate of Harvard University in 1922, having also studied in the University of Chicago Divinity School. Appointed to missionary service in February, 1923, he sailed for the field in August of that year. In June, 1924, he married Miss Dorothy Crawford Lloyd of Baltimore, Maryland, in Nanking. Mrs. Helfrich sailed for home with her little daughter on August 5.

☆☆☆

THREE THOUSAND people joined the Baptist church in the Mong Lem district of the Burma Mission early this year, in a section where two years ago Rev. W. M. Young was attacked and threatened with death by shooting if he baptized any one. About 3,600 were baptized in various parts of the field during the first three months of this year.

☆☆☆

THE FIRST DAILY Vacation Bible School to be held in Burma was organized by Rev. E. M. Harrison in April in a jungle village, Kya-In. Seven workers were in the party. Sixty-six children were enrolled. The Junior boys made water-dippers out of pieces of wood and coconut shells and the Primaries made brooms from the stems of palm leaves. The Bible

was the focal point for teaching in all three departments, and a Bible class for parents was conducted after the sessions for children. In the evening the workers went up and down the river with a number of young people and the members of the local choir, to tell of Christ. A temperance campaign was part of the program also. After a five weeks' period of study and work, Mr. Harrison baptized 22 candidates, representing three races. A dozen others are awaiting baptism.

☆☆☆

AT A COMMUNION service in Chaochowfu, South China, in early May, ten were baptized. Rev. and Mrs. B. L. Baker attended the service and found a splendid spirit and a fine attendance. They were greeted with great warmth and found not the slightest unfriendliness.

☆☆☆

IN MAY, REV. A. F. UFFORD attended a Sunday service in the Do Fang K'eo Church in Shaohsing, East China. He found 65 or 70 men and boys and fully three times that many women and girls. On the previous Sunday the church school had had an attendance of 194. Mr. Ufford found a hearty welcome, and a warm affection for the absent missionary friends was expressed by the people.

☆☆☆

BY EARLY MAY, nearly 80 people in the Sun Wu Hsien district of South China had signed cards expressing their determination to become Christians since the departure of the missionaries early in the year. Dr. C. E. Bousfield wrote at that time that the word from his station was that the opportunity for preaching the gospel at Sun Wu was never better.

☆☆☆

SINCE ABOUT THE FIRST of May when peace came to the distracted Republic of Nicaragua through the intervention of a large army of American Marines and the forcible disarmament of both the government and revolutionary armies, missionary work has been prosecuted with the greatest possible freedom. Rev. and Mrs. Charles S. Scott, who arrived in February to take the place left vacant by the deaths of the late Rev. and Mrs. D. A. Wilson, are hard at work learning the language and have already undertaken supervision of

the missionary work. In the school work it was necessary for Mr. and Mrs. Russell N. Skeeters to return to the States permanently for health reasons. Mr. Lloyd E. Wyse, a graduate of Denison of the class of '26, has faithfully carried on the school work since the resignation of Mr. Skeeters.

☆☆☆

WHO WOULD DREAM THAT a Haitian Baptist church would spring up in Eastern Cuba? Just that has happened at Sabanaso near our Las Tunas field, in a colony of Haitians here for a season to work in the sugar cane. A short time ago the pastor of the Las Tunas church received a visit from a group of Haitian workmen requesting baptism. Inquiry brought to light the fact that the leader of the group came to Cuba a converted man, fruit of our Baptist work in Haiti. On arrival here he began to talk and reason with his fellow workers in the canefields with the above result. Others have been baptized since and a Baptist church formed. How much this work may mean for Cuba and also for their homeland in Haiti time alone can tell.

☆☆☆

AS AN EXPRESSION of their appreciation of 27 years of service as city missionary and Sunday school worker, members of the Tabernacle Baptist Church, Brooklyn, now disbanding, have secured for Miss Elizabeth C. Tweedle a life annuity from the American Baptist Foreign Mission Society, the interest from which will express to her the church's gratitude for the work which she has done.

☆☆☆

MR. AND MRS. H. D. LAMSON, who returned to America for a brief visit immediately after their harrowing experiences in the tragic disturbances at Nanking, China, last March, sailed again from Seattle on August 16 to take up their work at Shanghai Baptist College, which is expected to reopen this fall with a large enrolment of students.

☆☆☆

DURING FIVE YEARS preceding the establishment of the Department of Evangelism within the Ohio Baptist Convention the baptisms averaged 3,080; the five years following 4,405; and the last four years 4,887.

SIX LAHUS WERE BAPTIZED this spring by Rev. J. H. Telford in a village on the Chinese border of the Burma Mission in which work has been carried on for a good number of years, until now without result. Two Lahu priests, leading men in the community, and the son of the headman of the village were among the number baptized. The teachers in the village are two Lahu boys who were trained in the Baptist school at Kengtung.

☆☆☆

ABOUT 2,000 PEOPLE attended the communion service in Vanga, Belgian Congo, in April. The two chapels were filled and two overflow meetings had to be held, at one of which 600 men and boys gathered under the trees. Immediately after the service, 24 were baptized in the river. Seven chiefs were among the attendants at this April service. Eighty-six people had been received into the church by baptism or restoration up to the middle of April.

☆☆☆

PRESIDENT FRANK J. WHITE of Shanghai Baptist College has carried heavy responsibilities in recent years. The strain proved too severe for his physical strength and he was ill for several weeks in the late spring and early summer. Now he is reported as regaining his strength and expects to be back at his post for the reopening of the college.

☆☆☆

MR. DAVID C. GRAHAM has started for Shanghai, expecting to proceed from that port to Suifu, 1200 miles in the interior of China. Under present conditions it is not wise for Mrs. Graham and the several children to attempt the long, difficult journey up the Yangtse River. They are remaining in America and accepting the sacrifice involved in order to allow Dr.

Foreign Missionary Record

SAILED

From New York, June 25, on the *Belgenland*, Rev. S. E. Moon and Rev. and Mrs. C. E. Smith, for Belgian Congo.
From New York, June 28, on the *Stavengerfjord*, Rev. and Mrs. P. J. Braisted, for South India.
From Vancouver, June 30, on the *Empress of Canada*, Mrs. J. S. Kennard, Jr., and child, for Japan.
From New York, July 16, on the *Arabic*, Mr. and Mrs. Fred G. Leasure, for Belgian Congo.
From New York, August 1, on the *Belgenland*, Miss Muriel Martin, for Burma.
From New York, August 6, on the *Tuscania*, Rev. and Mrs. W. E. Boggs, for South India.

ARRIVED

Miss Helen R. Yost, of Banza Manteke, Belgian Congo, in New York, on June 16.
Dr. J. T. Proctor, of Shanghai, East China, in Seattle, on June 20.
Rev. and Mrs. Martin S. Engwall, of Banza Manteke, Belgian Congo, in New York, on June 27.
Dr. and Mrs. A. H. Webb, of Yachow, West China, in San Francisco, on June 27.
Miss Charlotte M. Larner, of Nanking, East China, in San Francisco, on June 30.
Rev. and Mrs. B. J. Rockwood and two children, of Kurnool, South India, and Mr. and Mrs. R. J. Journey and children, of Rangoon, Burma, in New York, on July 3.
Dr. R. L. Crook, of Yachow, West China, in New York, on July 8.
Miss Dora Zimmerman, of Ningpo, East China, in Los Angeles, on July 17.
Mrs. H. I. Frost and child, of Balasore, Bengal-Orissa, in New York, on July 18.
Miss Thomasine Allen and Miss Georgia M. Newbury, of Sendai, Japan, in New York, on July 20.
Miss Cecelia L. Johnson, of Tharrawaddy, Burma, in New York, on July 22.
Miss Frances K. Burr, of Kobe, Japan, in San Francisco, on July 22.
Miss Anna M. Kludt, of Tokyo, Japan, in San Francisco, on July 28.
Miss Helen H. Clark, of Shaoshing, East China, in New York, on August 2.
Dr. and Mrs. W. L. Ferguson and Miss Susan Ferguson, of Madras, South India, in New York, on August 6.
Miss Esther M. Nelson, of Toungoo, Burma, in New York, on August 14.

BORN

To Rev. and Mrs. F. P. Manley, of Nellore, South India, a daughter, May 26.
To Dr. and Mrs. A. C. E. Osterholm, of Vanga, Belgian Congo, a daughter, June 26.
To Rev. and Mrs. M. D. Farnum, designated to Japan, a daughter, August 4.

DIED

Rev. George Campbell, returned missionary from South China, in McMinnville, Ore., on July 18.
Rev. David Downie, D. D., of Nellore, South India, in Pasadena, Cal., on July 19.
Mr. L. T. Helfrich, of Shanghai, East China, in Shanghai, on July 26.

Graham to give his help to the Chinese Christians in the conduct of the work at Suifu.

☆☆☆

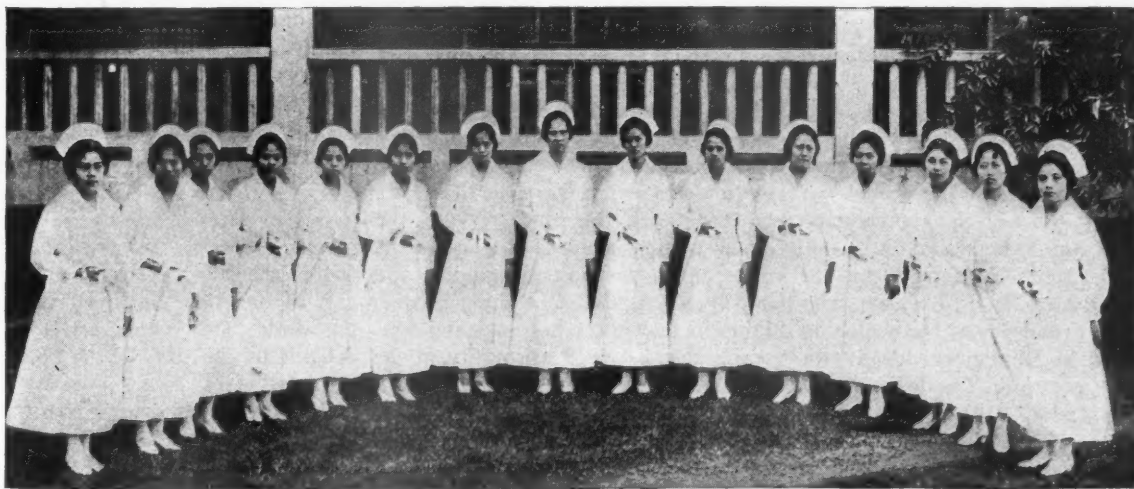
A CABLEGRAM has been received from Shanghai announcing that Mr. and Mrs. Daniel Dye started up the Yangtse River on August 13 for Chengtu to take up their work at the West China Union University when the school reopens in September. Mrs. Dye left Chengtu last January upon the advice of the United States Consul, but her husband remained there until late spring when it was necessary for them to escort to Shanghai a fellow American whose health was seriously involved.

☆☆☆

FIFTY SOLDIERS came into the Baptist Hospital in Hopo, South China, on June 1, and entered the chapel at the hour for the regular service, taking seats with their backs to the platform. They seemed ready to oppose the meeting, but Dr. D. G. Lai told the Christians, "We must do what we think is right." He asked the soldiers to turn around. As the service started, only a few of the students had the courage to sing out. But when Dr. Lai went up to the platform a surprising thing happened. All the soldiers stood, treating him as their chief official. He talked to them of the love of Christ and of Christian principles. Afterwards, with all the soldiers standing up, he led the prayer.

☆☆☆

THE KACHINS of Burma last spring appropriately celebrated their Christian Jubilee commemorating fifty years of Baptist missionary work among them. More than 7,000 people attended the meetings. Missionary C. E. Chaney has furnished us with a graphic account of the celebration which will appear in an early issue.



NURSES AT THE UNION MISSION HOSPITAL, ILOILO, PHILIPPINE ISLANDS



With the Reviewer

The Hurry Call of Jesus is the title of a volume of sermons by Dr. Thomas J. Villers of the Portland (Oregon) White Temple. The reader will understand why Dr. Villers draws and holds a large audience, and why he preaches to many men. There is a directness, a force and appeal, with ample and effective illustration, and above all, with evangelistic fervor, that carries the truth to the mind and heart. Positive conviction and personal experience give power to this pulpit, the influence of which is widespread. The sermons make helpful and inspiring reading. (Judson Press, Philadelphia; \$1.50 net.)

Jesus' Teachings, for Young People, by Sidney A. Weston, Ph.D., is a companion volume to *Jesus and the Problems of Life*, presenting a discussion course of study for young people who seek to think through their problems in the light of Jesus' life and teachings. Dr. Weston is editor of the Congregational Publishing Society, and these little books are the outgrowth of his work with a group of young people. The discussions are frank and of the kind that would naturally attract. A sane leader is essential if sound conclusions are to be reached and the teachings of the Master are to be correctly interpreted. (The Pilgrim Press; in cloth 60c, in open binding 40c.)

Beaconette for 1927, the student's annual publication, gives an animated picture of the life of the Baptist Missionary Training School in Chicago. It is a full life, many sided and calculated, taken all in all, to produce the training for service which it is its aim to give. Those who glance through these pages will realize something of the happy admixture of social life with the religious that makes the experience at the School one not to be forgotten as well as so valuable in the work which the graduates go out to do in the home and foreign mission fields. Miss Alice W. S. Brimson, who assumed the presidency at the beginning of the year in September, leads with message and portrait. The dedication of this eleventh issue of the *Beaconette* is to the Woman's Home Mission Society on its Golden Anniversary. B. M. T. S. is one of the live spots in the denominational life.

New Books for Missionary Bookshelves

BY HELEN BARRETT MONTGOMERY

One of the bright features in modern church life is the growing practice of buying and circulating missionary books. Those who have secretly cherished a wish that they might serve on the Foreign Field, have in the circulation of good missionary books an opportunity to help the cause immensely. If every one who reads these words would purchase a book, pray over it, put it into the town library or the Sunday school library, lend it among a class of bright boys or girls, or circulate it among the members of the Woman's Mission Circle, the cause of missions would inevitably be advanced.

Recent copies sent me for review by the Fleming H. Revell Co. offer fine choices. Here are some good stories:

The Goddess of Mercy, by James Livingstone Stewart of Peking, is a new story by the author of *The Laughing Buddha*. Here is a book replete with thrills and adventure, thoroughly Christian in atmosphere, and revealing in its portrayal the deeply ingrained evils that affect Chinese life. One cannot be extravagant in commending such a novel to those who wish to get their own impressions of China from a man who is no globe trotter, but one who knows and loves his China, and who admires and shares in the big transforming work done by missionaries. (\$2.00.)

The Leopard Hunts Alone, is the title of a striking story by Conway T. Wharton about the life and ways of a savage tribe on the Congo, among whom the Southern Presbyterians are working. The first part describes the haunts and habits of the Bakuba as they are disclosed to the pioneer missionaries who thrust their way into the country by hammock bearers. Here one sees savage life in the raw. Part two deals with the slow story of the Gospel getting a hold in these dark hearts, and in the end the triumph of the Gospel, when the new king Kwete Mabinchi announces his final and irrevocable decision for Christianity in the words that give its title to the book: "I am the leopard, I hunt alone! Following my own will and judgment, I now pledge you, in my authority as King of the Bakuba, to friendship with the mission." (\$1.25.)

Thamilla, the Turtle Dove, is a story of the mountains of Algeria, by Ferdinand Duchêne, translated from the French by Isabelle May and Emily M. Newton. This book brought its author the coveted grand prize in literature in Algeria. It is being widely read in Europe and Africa in its French original. If you want a thrilling, gripping story of a girl's life among a Moslem people in North Africa, here is a book that will hold you breathless. No stronger commentary on the degradation that Islam brings to women and girls could be written. Yet it is reserved, beautiful and appealing. (\$1.75.)

The Measure of Margaret is a tale of India, written by Isabel Brown Rice, the author of *Red Blossoms* and *Our Parish in India*. The book is altogether charming. It has a good love story, as all properly conducted books ought to have; it has local color in plenty; it gives plenty of insight into Indian customs without a hint of the guide book; it transports you from beautiful scenes in Southern Italy to romantic ruin and temples in India; it discusses reform questions in Indian politics and industry without being dry for a moment, and it actually achieves the relief of humor. It ought to be put into the hands of every one who likes a good story, and has a hidden complex against missions. (\$1.75.)

Myself and Other Problems, J. Paterson Smyth, is a book that would make a fine birthday present for one's pastor. It is written in the same vivid, compelling style that makes Dr. Smyth's *People's Life of Christ* so interesting. Dr. Smyth declares that he is writing for plain people, and he certainly has the gift of getting down out of the clouds of technical language and abstruseness into the atmosphere of daily life great problems like that of evil, of pain, of the fall, the virgin birth, of death and hell and heaven. He is so sane, so reverent, so conservative and yet so fearless in his thinking. Puzzled Christians will find much to reassure in this book. (\$1.50.)

A most unusual book is that written by Dr. Cornelius H. Patton, entitled *The Rosary*. After many years spent in collecting rosaries from various lands, and in the study of the history of the aids to devotion employed throughout the world, Dr. Patton sends out this delightfully illustrated little book giving the story of the rosary in many periods and in diverse religions. His sane conclusion is that "the instinct of Protestantism in excluding the use of beads or other mechanical device as an aid to prayer is sound." (\$1.50.)

THE OPEN FORUM OF METHODS

CONDUCTED BY ESTELLE SUTTON AITCHISON
Granville, Ohio

Consecration Meeting

In response to many inquiries, the Forum Conductor herewith presents in somewhat abbreviated form a very worthwhile sketch mentioned some months ago but not available in full at that time. For brevity in the text the characters will be designated as follows: Mrs. Church Worker, C—; Mrs. So-Much-To-Do-At-Home, S—; Mrs. No-Talents, N. T.—; Mrs. Society, Soc.—; Mrs. No-Interest, N. I.—; Mrs. Cannot-Afford-It, C. A.—; Mrs. Desire-For-Service, D—.

SETTING: Living room of a home in which Mrs. Church Worker is seated reading aloud from her Bible Matt. 9:35-38; 10:1, 2a, then musing on the modern application of the truth—great tasks, few willing to undertake them, and the energetically voiced determination to pray and do herself to the limits of her strength.

Enter daughter and Mrs. So-Much-to-Do-at-Home, whom former presents as a caller, and the hostess greets naturally. All are seated.

Mrs. S.: Oh I have so much to do at home. It seems to me I am never through with my work.

Mrs. C. W.: Of course you're busy, but I hate to hear you say you're especially troubled over your home affairs, because when you entered it did seem as if you were here in answer to prayer. There are so many things in our church that you could do efficiently.

Mrs. S.: Oh, I'm too busy at home. I just couldn't spare the time. If you only knew how I had to plan to get here today. (Looks doleful. Bell rings. Daughter answers and ushers in this and each successive caller. Natural greetings and remarks should be filled in for every entrance, and general greetings exchanged.)

Mrs. N. T.: It seems ages since I saw you last.

Mrs. S.: Yes, I have so much to do at home I don't get out much.

Mrs. C.: How lovely that you both came to see me the same afternoon. I've been thinking that we three should be planning some church work together.

Mrs. N. T.: Oh, Mrs. Church Worker, I should so love to serve on a committee or do something useful, but you know I

have no talents at all. I'm just good for dish washing, cleaning and things like that.

Mrs. S. (Aside): My, if I could only speed up on things like that I should feel that I had a talent. My work is never done.

(Enter Mrs. Society, introduced happily by daughter.)

Mrs. C.: Oh, Mrs. Society, I've the very thing for you to do at our church. We'd like to have you on the reception committee at the social next week.

Mrs. Soc.: I'm so sorry, but I can't come. We're invited to a dinner party that evening.

Mrs. C.: (Glancing through door to where her daughter is ushering in Mrs. No-Interest.)—Come right in Mrs. No-Interest. Isn't this a splendid little group of Baptist women who have just chanced to call the same afternoon? I am more than glad to see you all. (Greetings all around.) I was going to telephone to see if you would be at home this evening, but it is so much nicer for us all to talk the matter I had in mind over together. It's about our next missionary meeting. You will take charge of it, won't you? I am sure we will do anything to help that you want us to.

Mrs. N. I.: Oh, I couldn't. I don't know a thing about Missions. And really, I never was much interested anyway.

Mrs. C.: I'm so sorry! We are so short of workers, and you do lead the club meetings beautifully. (Next caller ushered in.)

Mrs. C. A. (In some confusion): Is this a committee meeting? Shall I be in the way?

Mrs. C.: No, it isn't a committee meeting. It just happened. But as long as there are so many of us together, I want to tell you about some of the new plans for our Baptist missionary work. (Outlines whatever is pertinent to denominational or local missionary affairs at the time this program is given, for which see MISSIONS.)

Mrs. C. A.: I just couldn't afford to help on anything like that—it always means money you know. I've recently had to buy new rugs and curtains for the house and my husband has had such a lot of dental work done. I told him he

ought to be satisfied with something short of the most expensive kind of bridge but he thought it might last longer. (Another entrance)

Mrs. D.: Oh, my dears is this a missionary meeting? I'm so glad I came. How good that the women here and there are gathered to talk over the things of the Kingdom. Last night I awoke with such a sense of the presence of God in our world and a realization of the needs. My desire for service has grown by leaps and bounds. Mrs. Church Worker, I knew that you could tell me where help was most needed. I'm willing to do just anything I can.

Mrs. S.: Why, you must be ever so busy at home with your little children and all that big house to keep clean.

Mrs. N. I.: What could you do?

Mrs. Soc.: If you take up more church work, that might stop your work in the club, and we just couldn't spare you.

Mrs. C. A.: But you cannot afford to go to all the conventions and such things. How could you ever "keep up" on church work!

Mrs. N. I.: Why, I've known you so long and I never thought you were so very much interested in church work.

Mrs. D.: Friends, I'm downright ashamed I have not shown the love that really is in my heart for Jesus. Today, "The love of Christ constraineth me" and I must help. All that I can do is far too small to express my gratitude for His great love. (All look at each other questioningly.)

Mrs. N. I.: Well, I can't sing at the meetings. I don't know how to teach in Sunday school, but I do know how to dust. Oh, Mrs. Church Worker, let me tidy up the cupboards and polish the range before the social.

Mrs. N. I.: I never thought of missions and church work as showing our gratitude to God. How many days I've wasted. Mrs. Church Worker, I'll lead that meeting.

Mrs. C. A.: I'll get along with my old dining room set if necessary. Let me have a missionary pledge card.

Mrs. Soc.: I've not accepted the invitation to that dinner party. Long before it came I knew you were arranging for the social. I'll be on the reception committee at the church that night.

Daughter: I have something to say too. For a long time I have been thinking about being a Christian but I knew then that I would have to be an out-and-out one—a missionary or pastor's assistant or community worker, and I was not quite willing. While listening to you I have decided that if you friends are



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willing to do all the things you speak of for Jesus, I am willing to undertake my part too. I'll give my life to Him.

Mrs. C. W. (Rising and crossing the room to embrace her daughter with deep emotion): How small has been my faith! How I've prayed for this but hardly dared to hope! I was just reading before you all came in, "Pray ye, therefore, the Lord of the harvest that he send forth laborers into his harvest." God has heard and answered. My dears, this is really a consecration meeting. Let us all join hands and sing, "Take my life and let it be consecrated, Lord, to thee."
—*Mrs. Leon Berry and Mrs. R. S. Wallis, Memorial Church, Pasadena, California*

HELPING HAND

continued from page 553

Service Medals

In Japan, China, Burma and Bengal-Orissa and India, Mrs. H. E. Goodman has found some wonderful women who have given years of valuable service for the Master. To these she has given gold medals for over twenty-five years of active service, not including furloughs and necessary sick leaves. We are all proud of these dear people and hope that the work which they have done may be carried on by them and by those of us who follow for—as long as is God's will. The names of those who received medals are as follows, and were pinned on by Mrs. Goodman:

Dr. Mary W. Bachelier, Bengal-Orissa; Amelia Dessa, Sarah Kelly, Frances Tencate, Lillian V. Wagner, South India;

Isabella Wilson, Assam; Elizabeth Hughes, Mrs. Hulda W. Mix, Julia E. Parrott, Violetta R. Peterson, Harriet Phinney, Carrie E. Putnam, Ruth W. Ranney, Louis B. Tschirch, Agnes Whitehead, Stella T. Ragon, Burma; Mrs. J. R. Goddard, Stella Relyea, East China; Annie S. Buzzell, Minnie M. Carpenter, Clara A. Converse, Lavinia Made, Japan.
From Baptist Missionary Review.

Publications for 1928

WOMEN'S ORGANIZATIONS

- 1—Following the Great Physician in Hospitals and Dispensaries.
- 2—Medical Evangelism in Nellore Hospital; Moulmein; Gauhati. (Separate leaflets for the three Hospitals.)
- 3—Open Doorways of Healing.
- 4—White Cross Over Seas.
- 5—Our Work in the Orient.

MISSIONARY PROGRAMS

- 1—The Evangel in the Orient.
- 2—Human Interest Story, "Whereas I Was Blind."
- 3—Fifty Facts.
- 4—Bulletins.
- 5—Pageant, *Shall the Star Shine?*

YOUNG PEOPLE

- 1—Impersonations of Missionary Pioneers.
- 2—Oriental Colleges.
- 3—The Jubilee Year at Nowgong.
- 4—Beyond the Gateway.
- 5—Oriental Girls of this Generation.

This material may be procured from the Literature Department of the Board of Missionary Cooperation.

Lilly Clarke Case

BY BRAYTON C. CASE

News of the death of my mother, Lilly Clarke Case at South Acton, Mass., on March 13, 1927, reached me at Danubiyu while traveling between associations in the delta. She was born in Alden, N. Y., June 3, 1857. She grew up in Batavia, N. Y., and arrived in Burma on March 5, 1885. She had charge of the Girls'

School at Kemmendine until she married my father, John E. Case, in the Fall of 1886. After a very short stay in Toungoo, they went to Myingyan and opened the new station there in 1887, soon after Upper Burma was annexed by the British.

My mother was a born teacher and soon started school on the veranda of the home, while my father gave his time to the evangelistic and jungle work. In 1893, her health required her return to America on furlough and the school was closed. But when she came back to Burma in 1894 the school was reopened in two rooms under the mission house and has continued open, until today we have at Myingyan a self-supporting high school of nearly 300 pupils, entirely under the superintendence and management of our Burmese Christians.

In 1896, when the residence with the school was burned down, it was suggested that the Myingyan station be given up and the Cases transferred to Prome, where there was no missionary. But in response to the requests of the local Burmese people they remained. The school was continued in a bamboo and thatch house. A new residence costing

No Worry or Loss of Principal

The **ANNUITY PLAN** of giving to missions provides a sure income payable annually while you live. It makes possible **ETERNAL INVESTMENTS** as your gift will go on and on in service for God.

When remembering the national societies in your will please use exact corporate names.

American Baptist Foreign Mission Society, Rev. P. H. J. Lerrigo, M. D., Home Secretary (reannuites); George B. Huntington, Treasurer (regarding will); 276 Fifth Avenue, New York City.

The American Baptist Home Mission Society, Charles L. White, D. D., Executive Secretary, 23 East 26th Street, New York City.

The American Baptist Publication Society, George L. Estabrook, Treasurer, 1701 Chestnut Street, Philadelphia, Pa.

Woman's American Baptist Foreign Mission Society, Miss Alice M. Hudson, Treasurer, 276 Fifth Avenue, New York City.

Woman's American Baptist Home Mission Society, Mrs. Mary E. Bloomer, Treasurer, 276 Fifth Avenue, New York City.

Ministers and Missionaries Benefit Board of the Northern Baptist Convention, P. C. Wright, Executive Secretary, 276 Fifth Avenue, New York City.

The Board of Education of the Northern Baptist Convention, Frank W. Padelford, D. D., Executive Secretary, 276 Fifth Avenue, New York City.

Inquiries concerning Annuities and Wills addressed to any officer named will be held as confidential and will receive prompt attention.

ANNUITIES

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Rs. 5,000/- was soon built, with money advanced by the Case family, and a new school building costing Rs. 10,000/- soon followed, three-fourths of which as from money raised in Burma.

In 1906 she broke down in health and returned to America. After regaining her health she lived in South Acton and took an active part in the West Acton Baptist Church, the missionary and temperance societies of the county, and was on the town school board and the board of the Old Ladies' Home at Ayer. In her last letters she wrote of her interest and activities in these organizations.

Her life was one of ceaseless activity and devoted service right to the end, no matter where circumstances placed her. She loved the people of Burma devotedly and won their loyalty. In her last letter she said, "Everything you write about the work interests me greatly." Many a schoolboy did she nurse back to health in our home whose life hung in the balance, and in stepping into an occa-

sional house in Myingyan today I still find the people who say, "When we were sick we used to go to the Mission house and get medicine from Mama Case."

In our home at Myingyan, Ma Mo Bwin, the young woman she first brought to Myingyan from Kemmendine and later took round the world, was married to Maung Po Saw, the young headmaster whom we had secured from the Henzada field. After years of faithful service at Myingyan, they returned to the Henzada field and today these spiritual children of my mother have charge of a self-supporting school at Danubyu with 180 pupils, and they are the pillars of the flourishing church there. These Burmese Christian leaders are carrying on a greater work today than did their American spiritual parents in the old days at Myingyan.

Saya Nge, the district evangelist at Pyinmana, was a young jungle boy when he came to our Myingyan school and studied beside me. He was baptized under my mother's influence. He is now giving devoted service to the Mission as an ordained preacher and his children are growing up as active Christian young people.

U Po Thaug, the Christian lawyer of Myingyan, was a pupil in that first school started on the veranda of the Mission house and was baptized from a Buddhist family through my mother's influence. Today the whole family of U Po Thaug are Christians in the Myingyan church.

One son is in the B.A. class of Judson College and some of the daughters are teaching in the Myingyan school.

Ma Zun was one of the young lady teachers under my mother in the Myingyan school in whom still burns the old devotion kindled during those days. Today she is the wife of Prof. U Tun Pe of Judson College and the devoted mother of a large family of loyal Christian children, many of whom have a college education.

Although my mother has passed on to her heavenly home the fruits of her labors still remain with us in Burma.

July Prize Winners

Freda Altic, age 6, of Inglewood, California, wins first group prize for the July picture, and Grace Johnson, Elkhart, Nebraska, is the prize winner in the second group. On the honorable mention list are: Marion Johnson, Brooklyn, New York; Lois Sholander, Topeka, Kansas; Hazel Pabst, Hemet, California; Mary Ruth Steinmetz, Southport, Indiana, and John Milton, Franklin, Indiana.

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P. C. WRIGHT, Executive Secretary

California Has a MISSIONS Contest

An interesting item has come to hand from San Diego, California. The Women's League of the church offered two prizes to W. W. G. Chapters for subscriptions to *The Baptist* and *MISSIONS*. The Chapter securing the largest number of subscriptions was entitled to send one of their members to the W. W. G. house party at Pacific Palisades, July 2-10, with all expenses paid. The second prize was a delegate sent with all expenses paid to the local house party at Michigan Beach.

The "Shining Shield" Chapter secured the largest number of subscriptions, turning in thirty-three for *MISSIONS* and *The Baptist*. The "Silver Sword" secured five subscriptions to *MISSIONS* and two for *The Baptist*. The Elva Chapter secured eight subscriptions to *MISSIONS*.

We pass this subscription contest on to others as worthy of emulation.

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A PARABLE ON PRAYER

A king who loved his subjects and wished to inspire trust and confidence in them established looms throughout his palace and had the women come and learn to weave. He told them they were free to ask his help as the work progressed.

As the days went by many found the weaving hard, the threads were often knotted, and the pattern of the web would not come right. But the other women noticed one young girl who always sang at her work.

"Your web is far the fairest of all," they said to her. "Do you never find the work hard? Why do you sing all day?"

"I ask the king to show me how," she answered. "You know he said we might come to him."

"So do we ask him, every night and morning," said another woman.

"But I come to him," cried the girl, "with every little tangle."

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